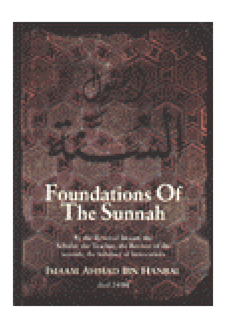
Bismillah ar-Rahmaan ar-Raheem



Foundation Of The Sunnah

By the Revered Imaam, the Scholar, the Teacher, the Reviver of the Sunnah, the Subduer of Innovations

IMAAM AHMED IBN HANBAL

Died 241 H

Contents

INTRODUCTION

Indeed all praise belongs to Allaah, we praise Him, seek His aid and His forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that none has the right to be worshipped except Allaah Alone; without any partners and I bear witness that Muhammad is His servant and Messenger. Allaah sent him to remove mankind from the abyss of misguidance and shirk to the light of Islaam and guidance. To proceed:

This is the second treatise in the collection 'Aqaa'idus-Salaf wa Ashaabul-Hadeeth (The Beliefs of the Pious Predecessors and the People of Hadeeth). I present it to the respected readers after Allaah has ennobled me by making me concerned with it and by checking and verifying the ahaadeeth mentioned therein, (all) by the bounty of Allaah, the Exalted.

The importance of this treatise, like the importance of the one before it [1] is that it belongs to an honorable Imam, the revered Imam, the scholar, the teacher, the Reviver of the Sunnah, the Subduer of Innovation, Ahmad ibn Muhammad ibn Hanbal, may Allaah be pleased with him.

And this is a summarisation of his belief, may Allaah have mercy upon him, drawn from the Qur'aan and the Sunnah and from that which the scholars of the Salaf and the Ashaabul-Hadeeth (People of Hadeeth) were upon and which they adopted and divulged and made the people hold as their belief.

I was eager that those whose works are included in this collection be (only) those whom the scholars can depend upon with respect to their sayings, as well as the smallness and

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[1] Referring to Sareehus-Sunnah of at-Tabaree.

condenses of the work in question, so that it can he easily understood and acquired by the people in general.

This (present) treatise actually consists of a number of the works of Imaam Ahmad on the subject of creed. I came across them during my verification of the book 'Tahaqaatut-Hanaabilah' by Qaadi Muhammad ibn Abee Ya'laa, and these are:

The first treatise 'Usoolus-Sunnah' (The Foundations of the Sunnah). I have also verified it using the manuscript of our Shaikh, Muhammad Naasirud-Deen al-Albaanee which was published in the magazine 'al-Mujaahid' in the Sha'baan edition, 1411H.

The second treatise 'The Sunnah upon which the Messenger (swallallahu alaihi wasallam) died.'

The third treatise 'A Description of the Believer from Ahlus-Sunnah Wal – Jamaa'ah [2]

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[2] Both of these are included in this book after the text of Usoolus-Sunnah.

PART ONE
A BRIEF NOTE ON USOOL-US-SUNNAH

This treatise has been mentioned in Tabaqaatul- Hanaabilah (1/ 241-246) in the biography of ‘Abdoos ibn Maalik, one of the nearest students of Imaam Ahmad.

Another concise summary of his creed can be found in the same work Tabaqaatul-Hanaabilah (1/311-313), “Abul-Husain Muhammad ibn Abee Ya’laa said: I quoted from Ahmad ash-Shanjee with his isnaad that he said: I heard from Muhammad ibn ‘Awf saying: Ahmad ibn Hanbal dictated to me...” and then he mentioned it.

The Imaam al-Laalikaa’ee has also mentioned this creed in his Sharh Usool I‘tiqaad Ahlis-Sunnah wal-Jamaa‘ah (1/156-164) where he said, “‘Alee ibn Muhammad ibn ‘Abdullaah as-Sakaree informed us that ‘Uthmaan ibn Ahmad ibn ‘Abdullaah ibn Bareed (or Yazeed) ad-Daqeeqee narrated to us saying: Aboo Muhammad al-Hasan ibn ‘Abdul-Wahhaab, Abul-Anbar narrated to us: reading from his book, in the month of Rabee’ul-Awwal, two hundred and ninety-three (293H), saying: Aboo Ja’far Muhammad ibn Sulaymaan al-Munqiri, of Tinnees, narrated to us Saying: ‘Abdoos ibn Maalik al-’Attaar narrated to us saying: I heard Aboo ‘Abdullaah Ahmad ibn Muhammad ibn Hanbal saying...,” then he mentioned the creed, all of it.

Also the magazine, al-Mujaahid, published the treatise, ‘Usoolus-Sunnah’ in the Sha’baan edition in 1411H taken from the manuscript which had been put together with the painstaking efforts of our Shaikh Muhammad Naasirud-Deen al-Albaanee, may Allah protect him 3.

[3] From the manuscript copy (no. 68, Q. 10-15) which is kept at the Dhaahiriyyah Library in Damascus, Syria.

There are some differences between the manuscripts and I have indicated them in my footnotes to the text of this creed.

Steps in the Verification of this Treatise

(i) I have depended upon the two printings of this creed in my verification of it. The first: the one present in Tabaqaatul. Hanaabilah and the second, the one mentioned in Shark Usool I'tiqaad of the Imaam al-Laalikaa'ee. The first one has been published in the magazine al-Mujaahid and was taken from the manuscript copy of the Muhaddith of the Era, Muhammad Naasir ud-Deen Albaanee, may Allaah protect him, and I have recondled between whatever differences were found in the manuscripts

(ii) I have referenced the Qur'anic aayahs, the ahaadeeth and their sayings wherever I found it possible.

(iii) I have provided biographies of the notable people that have been mentioned in the treatise

I ask Allaah that He gives me success in that which He loves and is eased with from among the sayings, actions and beliefs. That He moves us from falling into mistakes, that He grants us safety from desires and innovations and that he makes this work in the balance my good deeds on the day that I meet Him.

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15th Shawwaal 1411H
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THE FOUNDATIONS OF THE SUNNAH

Al-Qaadee Abul-Husain Muhammad ibn Abee Ya'laa said: I read to al-Mubaarak saying to him: 'Abdul-'Azeez al-Azjee informed us: 'Alee ibn Bushraan informed us: 'Uthmaan, known as Ibnus-Samaak, informed us: al-Hasan ibn 'Abdul-Wahhaab

narrated to us: Sulaymaan ibn Muhammad al-Munqari narrated to Us: 'Abdoos ibn Maalik al-'Attaar narrated to me: I heard Aboo 'Abdullaah Ahmad ibn Hanbal, may Allaah be pleased with him, saying:
"The Fundamental Prindples of the Sunnah [4] with us [5]are:

1. Holding fast to what the Companions [6] of the Messenger of Allah were upon. [7]

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[4] The term Sunnah here refers to the principles and foundations of the correct Islamic 'aqeedah (belief) and manhaj (methodology) since the Salaf would apply this term to matters of 'aqeedah and manhaj - as can be seen from their books and Writings, for example:

1. Kitaabus-Sunnah of Imaam Ahmad (d. 241H)
2. As-Sunnah of al-Athram (d. 2731-I)
3. Kitaabus-Sunnah of Aboo Daawood (d. 275H)
4. Kitaabus-Sunnah of Ibn Abee 'Aasim (d. 287H)
5. Kitaabus.Sunnah of 'Abdullaah, the son of Imaam Ahmad (d. 290H)
6. As-Sunnah of al-Marwazee (d. 2921-I)
7. Sareehus-Sunnah of Ibn Jareer at-Tabaree (d. 3101-I)
8. As-Sunnah of al-Khallaal (d. 311 H)
9. Sharhus-Sunnah al-Barbahaaree (d. 329 H)
10. As-Sunnah of al-'Assaal (d. 349H)
11. As-Sunnah of at-Tabaraanee (d. 360H)

The term 'Sunnah' was employed in this context to differentiate between those maters of 'aqeedah and manhaj that the Salaf were upon from those matter which were innovated by the deviant and misguided sects.

[5] Meaning the scholars of the Ahlus-Sunnah wal-Jamaa'ah and at the head his time was Imaam Ahmad ibn Hanbal. And in this regard, way of the Salaf, to point out to the people and the general followers and adherents of the Sunnah so that their 'aqeedah manhaj (methodology) could he learnt and adhered to, as the Imaam Ayyoub as-Saklitiyaanee (d. 131 H]) said: "From the success of a youth or a non-Arab is that Allah guides him to a Scholar of the Sunnah." Reported by al-Laalikaa'ee in Sharh Usoolil-I'tiqaad, no. 30.

[6] Arabic Sahaabah or Ashaab (singular: Sahaabee). With respect to the Sharee'ah definition of a Sahaabee or Companion then Al-Haafidh Ibn

2. Taking them [and their way] as a model to be followed. [8]

3. The abandonment of innovations [9] and every innovation is misguidance. [10]

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al-Hajr said: The most correct of what I have come across is that a Sahaabee is one who met the Prophet (swallallahu alaihi wasallam) whilst believing in him, and died as a Muslim. So that includes the one who remained with him for a long time or a short time, and those who narrated from him and those who did not and those who saw him but did not sit with him and those who could not see him due to blindness."
Al-Isaabah of Ibn Hajr (1/4-5). See also point no 44 for Imaam Ahmad's definition of a Sahaabee.

[7] The Messenger of Allah (swallallahu alaihi wasallam) said: "Indeed the Children of Israa'eel split up into seventy-one sects and my Ummah will split up into seventy-three, all of them are in Fire except one." It was said, "What is the one?' He said, "That which I and my Companions are upon." Reported by at-Tirmidhee, no. 2792, al-Haakim, 1/128-129, al-Laalikaa'ee, no. 147, ash-Shaatihee in his Al-I'tisaam, 1/189 and 2/186, Ibn Hajr in Takhreej Ahaadeeth al-Kashaaf, no. 63 and others from 'Ahdullaah ibn 'Amr ibn al-'Aas (radhiyallahu anhu).

[8] Abdullah ibn Mas'ood said, "Verily, we emulate and do not initiate and we follow and we follow and do not innovate." Reported by al-Laalikaa'ee in Usoolul-I'tiqaad, 1/86. Aboo Bakr as-Siddeeq (radhiyallahu anhu) said, "Indeed, I am a follower and I am not an innovator." Reported in Kitaabas-Sifaat of Ibn Qudaamah al-Maqdisee in the chapter: Fee Fadaa'itil-Ittibaa and it is taken from the long khutbah of Aboo Bakr after the pledge of allegiance, refer to At-Taareekh of at-Tabaree.

[9] Linguistically bid'ah (innovation) means 'a newly invented matter.' The Sharee'ah definition of bid'ah is, "A newly invented way (beliefs and actions) in the religion, in imitation of the Sharee'ah (prescribed Law), by which nearness to Allaah is sought, not being supported by any authentic proof - neither in its foundations, nor in the manner in which it is performed." Al-I'tisaam of ash-Shaatibee, 1/37.
Avoiding innovations is one of the great foundations and principles of Ahl us-Sunnah wal-Jamaa'ah and it involves:

- having hatred for it
- keeping away from it
- warning the people about it

4. The abandonment of controversies.
5. The abandonment of sitting with the people of Ahwaa (desires). [11]

- refuting the innovators, and this is for the ‘Ulamaa alone

[10] The Messenger of Allaah (swallallahu alaihi wasallam) said, “Every innovation is misguidance and every going astray, reported by Aboo Daawood, no. 4607, at-Tirmidhee, no. 2676 and it is authentic (saheeh). Ibn Hajr authenticated it in Takhreej Ahaadeethg Ibnil-Haajib, 1/137. And he (swallallahu alaihi wasallam) also said, “... and every innovation is misguidance and all misguidance is in the Hell-Fire.” Reported by an-Nasaa’ee, 1/224 from Jaabir ibn ‘Abdullaab and it is authentic as declared by Shaikhul Islaam Ibn Taymiyyah in Majmoo’ul-Fataawaa, 3/58. And Ibn ‘Abbaas (radhiyallahu anhu) said, “Verily, the most detested of things to Allaah, the Exalted, are the innovations. Reported by al-Bayhaqee in Sunan afKubraa, 4/3 16.

[11] Al-Fudayl ibn ‘lyaad (d. 187H) said, “I met the best of people, all of them people of the Sunnah and they used to forbid from accompanying the People of Innovation.’ Reported by al-Laalikaa’ee, no. 267. Sufyaan ath-Thawree (d.161 H) said, “Whoever listens to an innovator has left the protection of Allaah, and is entrusted with the innovation.” Reported by Aboo Nu’aym in Al-Hilyah, 7/26 and Ibn Battah, no. 444.

Al-Fudayl ibn ‘Iyaad (d. 187H) said, “Whoever sits with a person of innovation, then beware of him and whoever sits with a person of innovation has not been given wisdom. I love that there was a fort of iron between me and a person of innovation. That I eat with a Jew and a Christian is more beloved to me than that I eat with a person of Innovation. Reported by al-Laalikaa’ee, no. 1149.

Al-Layth ibn Sa’d (d. 175H) said, “If I saw a person of desires (i.e. innovations) walking upon the water I would not accept from him.” So Imaam ash-Shaafi’ee then said, ‘He (al-Layth) has fallen short. If I saw him walking in the air I would not accept from him.” Reported by as-Suyooti in Al-Amr bil ‘Ittibaa wan-Nahee ‘anil-Ibtidaa. Refer to Chapter Eight: On the Prohibition of Sitting with the People of Innovation, Listening to them, Arguing with them, To Abandon them and those who Associate with them.

6. And the abandonment of quarrelling, argumentation and controversy in the religion [12].

7. And the Sunnah with us are the aathaar (narrations) of the Messenger of Allaah (swallallahu alaihi wasallam) [13] and the Sunnah explains and clarifies the Qur'aan [14].

8. It is the guide to the Qur'aan [containing evidences and indications as to its meanings and correct interpretations.

9. There is no analogical reasoning in the Sunnah and examples or likenesses are not to be made for it [15].

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[12] Imaam as-Saaboonee (d. 449H) said about Ahlus-Sunnah, "They follow the Salafus-Saalih the Imaams and the Scholars of the Muslims, and they cling to the firm deen that they clung to and to the clear truth. And they hate Ahul-Bid'ah (the People of Innovation) who innovate into the Deen that which is not from it. They do not love them and they do not keep company with them. They do not listen to their sayings, nor sit with them, nor argue with them about the Deen, nor debate with them. Rather, they protect their ears from hearing their futility; things, which if they pass through the ears and settle in the hearts, will cause harm and cause doubts and wicked ideas to appear. And concerning this Allaah, the Mighty and Majestic, sent down:

"And when you see people engaged in vain discourse about Our Signs, then turn away from them unless they turn to a different theme." [Soorah al-An'aam (6):68] Risaalah fil-I''tiqaad Ahlis-Sunnah Ashaabil-Hadeeth, p. 100, of Imaam asSaaboonee.

[13] Ash-Shaatibee (d. 790H) said in al-Muuaafiqaat, 4/3, "The word sunnah is given to whatever has been transmitted from the Prophet (swallallahu alaihi wasallam), particularly regarding that which the Mighty Book has not provided a text for." Hassaan ibn Atiyyah (d. 120H) said, "Jibreel used to descend upon the Messenger of Allaah with the Sunnah just as he used to descend with the Qur'aan." Reported in Ash-Sharh wal-Ibaanah of Ibn Battah, p. 128 and Majmoo'ul-Fataawaa of Shaikhul-Islaam Ibn Taymiyyah, 3/366.

[14] Yahyaa ibn Katheer (d. 129H) said, "The Sunnah is decisive over the Book of Allaah." Reported in Sunan ad-Daarimee, 1/144 and Ash-Sharh wal-Ibaanah of Ibn Battah, p. 128.

[15] Shuraih al-Qaadee (d. 80H) said, "Verily, the Sunnah has preceded your qiyaas (analogical reasoning), so follow and do not innovate."

10. Nor is it grasped and comprehended by the intellects or the desires.
11.Rather it [consists of] following [and depending upon] it and abandoning the hawaa [desire].
12. And it is from the binding and necessary Sunnah, (the Sunnah] which whoever leaves a single matter from it, has not accepted it [in its totality], has not believed in it and is not from its people:
13. To have faith in Qadar [the Divine Pre-decree], both its good and its evil [16].

Reported in Sunan ad-Daarimee, 1/66 and Sharhus-Sunnah of al-Baghawee, 1/216.

[16] The scholars of the Salaf from among the people of Islaam are agreed upon (the necessity of having) faith in Qadar, its good and its evil, its sweetness and its bitterness. (Having faith) in the Qadaa (Ordainment) of Allaah and His Qadar. Nothing occurs except due to His will and desire. And no good or evil occurs except by His will. He created whomever He willed for happiness then made him do the actions (by which this happiness is obtained) out of His bounty and He created whomever He willed for misfortune and then made him do the actions (by which he reaches this misfortune) out of His justice.

The denial of Qadar was one of the first innovations to appear. It occurred at the end of the era of the Companions (radhiyallahu anhu), Ma'bad al Juhnee introduced it. And it has been said: rather, the first to speak in the matter of Qadar was Sansaweeh al-Biqaal and he was one of the people of 'Iraaq. He used to be a Christian and then became a Muslim, then he became a Christian again. Ma'had al-Juhnee took this saying from him and then Gheelaan took it from Ma'bad. Then the Mu'tazilah adopted this innovation and also others besides them who were named al-Qadariyyah.
See Sharh Usoolil-I'tiqaad of Imaam al-Laalikaa'ee 3/534, Al-I'tiqaad of al-Bayhaaqee, p. 132, Ash-Sharee'ah of al-Aajurree pp. 149-168, SareehusSunnah of at-Tabaree, pp. 34-36 with our checking, As-Sifaat of al-Maqdisee with our checking, Sharhut-Tahaawee, pp. 382-399 and Lawaami'ul-Anwaar,
1/299-300.

14. To affirm the ahaadeeth related to it and to have faith in them. It is not to he said, 'Why' or how? It is [but] attestation [to the truthfulness of such ahaadeeth] and having faith in them [17].

15. And whoever does not know the explanation of a hadeeth and (whose] intellect [does not have the capacity] to make him understand it, then that would be sufficient (i.e., to just merely affirm the ahaadeeth and have faith in them] since [everything from the religion] has been perfected for him. And it is necessary for him to have faith in it and to submit to it, such as the hadeeth of the truthful, the believed [18] and whatever is similar to it in the matter of al-Qadar [19].

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[17] In the Arabic, the words Tasdeeq and Eemaan have been used and this is a refutation against those making a separation between them both with respect to matters of 'aqeedah (belief). Imaam Ahmad (r) has used these two terms together throughout this treatise with respect to issues of belief. Refer to Chapter Two: On the Meaning of Eemaan for a fuller explanation from Ibn Hajr (r).

[18] And that is the hadeeth of Ibn Mas'ood who said, "The Messenger of Allaah (swallallahu alaihi wasallam) informed us, and he is the truthful, the believed, "Verily, the creation of one of you is brought together in his mother's belly for forty days in the form of a seed, then he is a dot of blood for a like period, then a morsel of flesh for a like period, then there is sent to him the angel who blows the breath of life into him and who is commanded about four matters: to write down his means of livelihood, his life span, his actions and whether happy or unhappy. By Allaah, other than Whom there is no deity, verily one of you does the actions of the people of Paradise, until there is but an arms Length between him and it, and that which has been written overtakes him so he does the actions of the people of Hell-Fire and so he enters it; and one of you does the actions of the people of Hell-Fire, until there is but an arms length between him and it, and that which has been written overtakes him so he does the actions of the people of Paradise and thus enters it." Reported by al-Bukhaaree, nos. 3207, 3332, 6594 and 7454, Muslim, no. 2634, Aboo Daawood, no. 4708, Tirmidhee, 2137, Ibn Maajah, no. 76 and Ahmad in his Musnad, 1/382, 414 and 430.

[19] In the manuscript of al-Albaanee, '... and the likes of what is similar to it in the matter of Qadar.'

16. And also like the ahaadeeth regarding the Ru'yah (the Believer's seeing of Allaah in the Hereafter), all of them [20], even if they disagree with people's hearing and [even] if the one who is listening to them feels repelled by and is averse to them.
17. Certainly, it is obligatory upon him to have faith in them and not to reject a single word from them nor from other [such] Ahaadeeth, which have been reported by reliable, trustworthy narrators [21].
18. And that he does not argue with anyone, nor dispute and nor should he learn [about how to make] argumentation [in such matters].
19. For indeed, (indulging in) theological rhetoric (kalaam) in [22] the matter of Qadar, the Ru'yah, the Qur'aan and other such

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[20] The Believer's seeing of their Lord, with their eyes, on the Day of Judgement is a firmly established belief in the Book and the Sunnah. The whole ummah has taken it with acceptance. However, the strange and isolated amongst the creation have rejected it from among the Mu'tazilah, the Jahmiyyah, the Khawaarij and others besides them. Al-Aajurree (d. 360H) has collected all the ahaadeeth related about this issue in his book, 'At-Tasdeeq bin-Nadhar' and the scholars (of Ahlus-Sunnah) have included such ahaadeeth in their books which they have authored in the subject matter of 'aqeedah.

[21] Aboo Bakr al-Marwazee (d. 294H) said, "I asked Ahmad ibn Hanbal about the ahaadeeth which the Jahmiyyah reject regarding the Attributes, the Believer's seeing their Lord on the Day of Judgement, Allaah's descent [to the lowest heaven] and the Throne. So Aboo 'Abdullaah declared them all to he authentic and said, 'The Scholars have received them with acceptance. We pass on the narrations as they came to us.'" Reported in Tabaqaatul-Hanaabilah of Ibn Abee Ya'laa, 1/56. See Chapter Three: Some Sayings of the Salaf Concerning Allaah's Attributes and their Ijmaa' (consensus) Concerning the Falsehood of Ta'weel. And also Chapter Nine: On the Obligation of Accepting the Ahaadeeth Reported by Reliable and Trustworthy Narrators Mentioning the Attributes of Allaah—A Refutation against the Rationalist School of Thought.

[22] Imaam ash-Shaafi'ee (d. 204H) said, "My ruling regarding the people of theological rhetoric is that they should be beaten with palm leaves and shoes and be paraded amongst the kinsfolk and the tribes with it being

issues are among the ways that are detested and which are forbidden.

20. The one Who does so, even if he reaches the truth with his words, is not from Ahlus-Sunnah, until he abandons (using) this

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announced, 'This is the reward of the one who abandons the Book and the Sunnah and turns to theological rhetoric (kalaam).” Sharh 'Aqeedatit-Tahaawiyyah of Ibn Abil-'Izz, p. 75.

Ibn 'Abdul-Barr said, “The people of Fiqh and Aathaar in all the various towns and cities are agreed unanimously that the Ahlul-Kalaam (People of Theological Rhetoric) are (but) Ahlul-Bida' waz-Zaigh (the People of Innovations and Deviation). And they are not considered, by all of the above, to be amongst the ranks of the Scholars (in truth).” Reported by Ibn Qudaamah in his Burhaan fee Bayaanil-Qur'aan.

Imaam ash-Shaafi'ee (d. 204H) said, “That a person is put to trial with everything that Allaah has forbidden, besides Shirk, is better than that he looks at Kalaam (theological rhetoric).” He also said, “If people knew what (misleading and destructive) desires are contained within theological rhetoric they would certainly flee from it as they would from a lion,” he also said, “Whoever showed boldness in approaching theological rhetoric will never prosper. Reported by Ibn Qudaamah in his Burhaan fee Bayaanil-Qur'aan.

One of the Scholars of ash-Shaash said:
“Every knowledge save that of the Qur'aan is a pre-occupation
Except for the Hadeeth and Fiqh (understanding) of the Deen
Knowledge is only that about which it is said,
'Haddathanaa ...' (So and so narrated to us)
And what is besides that
Are but whisperings of the Shayaateen (devils)”

Aboo Yoosuf, the companion of Aboo Haneefah said, “Whoever sought knowledge by kalaam (theological rhetoric) will turn a heretical apostate,” and Ahmad ibn Hanbal (d. 241H) said, “The person of theological rhetoric will never prosper. And never do you see anyone looking into theological rhetoric except that in his heart is a desire for creating mischief.” Both narrations are reported by Ibn Qudaamah in his Burhaan fee Bayaanil-Qur'aan.

mode of argumentation, [and until he] submits and believes in the aathaar (the Prophetic Narrations and those of the Companions [23].

21. And the Qur'aan is the Word of Allaah. It is not created [24]. And he should not be too weak to declare it is not created and that the Word of Allaah is not (something) distinct and separate from Him (i.e., an entity in itself] and that not a single thing from it is created.

22. And beware of argumentation with the one who innovates [25] in this matter and says that his recitation of the Qur'aan is created and other such claims.

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[23] Muhammad Ibn Seereen (d. 110H) said, "They (i.e., the Companions and the Taabi'een) used to consider themselves upon the path (of truth) so long as they held onto the narrations." Reported by al-Laalikaa'ee in his Sharh Usolil It'iqaad, no. 110. Shaadh ibn Yahyaa said, "There is no path which is more straight and direct (in leading) to Paradise than the path of the one who travels upon the aathaar (narrations)." Reported by al-Laalikaa'ee in his Sharh UsoolilIt'qaad no. 112. 'Abdullah ibn al-Mubaarak (d. 181H) said, "I found that the affair was Ittibaa' (following and imitation, i.e., following and submission to the narrations)." Reported by al-Laalikaa'ee in his Sharh Usoolil-I'tiqaad, no. 113.

[24] Refer to Sifatul-Kalaam in Ibn Khuzaimah's At-Tawheed, pp. 136-165, alBayhaqee in Al-Asmaa was-Sifaat, 1/299-322 and also his I'tiqaad, pp. 94-110, al-Aajuree in Ash-Sharee'ah, pp. 75-96, Ar-Radd 'alal-Jahmiyyah, pp. 132- 170, al-Laalikaa'ee's Usoolul-I'tiqaad, 2/212-312 and Ar-Radd 'alal Bishr al-Mareesee, p. 464. Also read, most importantly, Mukhtasir as-Sawaa'iq al-Mursilah, 2/ 277/332 of Ibn al-Qayyim and Sharhut-Tahaawiyyah with the checking of Shaakir, pp. 107-127.

[25] The prohibition of argumentation with the Ahlul-Bidah is a matter upon, which there is unanimous agreement between the Salaf and likewise turning away from them and avoiding their gatherings. Qaadee Aboo Ya'laa (d. 333H) said in Hajarul-Mubtadi', p. 32, "There is consensus (Ijmaa) among the Sahaabah and the Taabi'een as regards dissociating and cutting-off from the Innovators." Refer to Chapter Eight: On the Prohibition of Sitting with People of Innovation, Listening to them, arguing with them. To Abandon them and those who Associate with them.

23. And whoever hesitates in this matter and says, 'I do not know whether it is created or not created. It is but the Word of Allah.' Then he is a person of innovation and he is just like the one who says, 'It is created. [26]'

"Indeed it is the Word of Allaah and it is not created."[27]

25. To have faith in the Ru'yah (that Allaah will be seen) on the Day of Judgement has been reported from the Prophet (swallallahu alaihi wasallam) in the authentic ahaadeeth. [28]
26. And that the Prophet (swallallahu alaihi wasallam) saw his Lord [29] since this has been transmitted from the Messenger of

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[26] See Chapter One for an eyewitness account of the trial that Imaam Ahmad (r) underwent with respect to this issue at the hands of the Khateefah al-Mu' tasim.
[27] The words, 'Indeed it is the Word of Allaah and it is not created,' are not in the script of al-Laalikaa'ee in his Sharh Usoolil-I'tiqaad.
[28] Shaikhul-Islaam Ibn Taymiyyah (d. 728 H) said, "And this matter is from the fundamental principles and the disgust of the Salaf towards the one who opposed this was strong and intense. And they authored many well-known books in this regard." Majmoo'ul-Fataawaa, 2/469.
Imaam al-Aajurree (d. 360.H) said in Ash-Shar'eeah, p. 275, "And the apparent meaning of the Qur'aan makes it clear that the Believers will see Allaah, the Mighty and Majestic. So having faith in it is obligatory and whoever believes in that which we have mentioned then he has acquired his share of goodness in this life and the Hereafter. And whoever denies all of what we have mentioned and claims that Allaah, the Mighty and the Majestic, will not be seen in the Hereafter then he has disbelieved, and whoever disbelieves in this then he has disbelieved in many matters, having faith in which is obligatory."
He also said, p. 254, quoting Imaam Ahmad, "Whoever says that Allaah, the Mighty and Majestic, will not be seen in the Hereafter then he has disbelieved. Upon him is the curse of Allaah and His anger - whomever he may be from among the people." And he also narrates, p. 255, from Aboo Daawood as-Sijistaanee, "I heard Ahmad ibn Hanbal say when something regarding the Seeing of Allaah (in the Hereafter) was mentioned to him, he became angry and said, '(Whoever says) Allaah, the Mighty and the Majestic, will not he seen is a disbeliever."'

Allaah (swallallahu alaihi wasallam) and is correct and authentic.

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[29] The Salaf have differed with respect to the Prophet's (swallallahu alaihi wasallam) seeing of his Lord. 'Aa'ishah and Ibn Mas'ood have rejected it and another group have affirmed it, amongst them is Ibn 'Abbaas. 'Abdur-Razzaaq has quoted from Ma'mar from al-Hasan that he swore Muhammad saw his Lord. And Ibn Khuzaimah narrates from 'Urwah ibn az-Zubair that he affirmed it and that it used to be severe upon him when the rejection of 'Aa'ishah would be mentioned to him. All of the companions of Ibn 'Abbaas have affirmed likewise. And Ka'b al-Ahbaar was firm upon it, as was Zuhree and his companion Ma'mar and also others. It is also the saying of al-Ash'aree.
Then they differ — did he see him with his eyes or with his heart? Al-Haafidh Ibn Hajr (d. 851H) said, "The narrations from Ibn 'Abbaas have come unrestricted and the others are restricted. It is therefore necessary to understand the general unrestricted narrations (from Ibn 'Abbaas) in light of the restricted narrations (from 'Aa'ishah and Ibn Mas'ood)…" Then he mentions the unrestricted narrations mentioning the vision (with the eyes) and the restricted narrations, which mention that the vision was by the heart. Then he said, "... So upon this, it is possible to reconcile between the affirmation of Ibn 'Abbaas and the denial of 'Aa'ishah in that the denial can be taken to be the denial of the vision with the eyes and its affirmation to be the affirmation of the heart…" See Fathul-Baaree, 8/608.
I say: It is possible to reconcile between the two sayings of Ibn 'Abbaas and 'Aa'ishah (radhi allhuanha) in another way and that is that Ibn 'Abbaas speaks about the affirmation of the vision for the Prophet (swallallahu alaihi wasallam) basing this upon the possibility that he saw his Lord in his sleep, and this is also a true vision. And it is not that he saw him in the Night of Ascent. And that 'Aa'ishah denied the Prophet's (swallallahu alaihi wasallam) vision of his Lord on the Night of Ascent only, or the seeing of his Lord while he was awake and that she does not deny that he saw Him in his sleep. Rather, she just negates that he saw Him while he was awake.
So upon this, there is no contradiction and all praise is for Allaah, the Lord of all the Worlds, and Allaah, the Exalted, knows best. See also Sharh Usoolil I'tiqaad of al-Laalikaa'ee, 93/512, As-Sunnah, 1/181 and As-Sifaat of al-Maqdisee, pp. 109-111.

It has been reported by Qataadah [30] from 'Ikrimah [31] from Ibn Abbaas. And al-Hakam ibn Ibaan [32] reported it from 'Ikrimah from Ibn 'Abbaas.

Also 'Alee ibn Zaid [33] reported it from Yoosuf ibn Mahraan [34] from Ibn 'Abbaas [35].

26. And the hadeeth, in our estimation, is to be taken by its apparent meaning (alaa dhaahirihi) [36], as it has come from the Prophet (swallallahu alaihi wasallam). And indulging in theological rhetoric with respect to it is an innovation.

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[30] He is Qataadah ibn Da'aamah ibn Qataadah as-Sadoosee, Ahul-Khattaab al-Basree. He is thiqah thabat (a precise, reliable and trustworthy narrator). It has been said that he was born blind, see At-Taqreeb, 2/123.

[31] He is 'Ikrimah ibn 'Abdullaah, the mawlaa of Ibn 'Abbaas, a Berber in origin. He is thiqah thabat (a precise, reliable and trustworthy narrator), a scholar in tafseer. He died in 107H and it has been said that he died after that, as has been mentioned in At-Taqreeb, 2/30, see Al-Kaashif 2/241.

[32] He is al-Hakam ibn Ibaan al-'Udnee, Aboo 'Eesaa. He was sadooq (truthful) and an 'aabid (worshipper) and he had awhaam (i.e., made mistakes in his narrations). See At-Taqreeb, 1/190 and Al-Kaashif, 1/181.

[33] He is 'Alee ibn Zaid ibn Jad'aan, at-Taimee, al-Basree and he is da'eef (weak). See At-Taqreeb, 2/37, Tahdheebut-Tahdheeb, 7/322-324, A1-Mughrwe fid-Du'afaa, 2/448 and Al-Kaashif, 2/248.

[34] He is Yoosuf ibn Mahraari al-Basree and he is not Ibn Maahik. See At-Taqreeb, 2382-383, Tahdheebut-Tahdheeb, 11/424-425 and Al-Kaashif, 3/263.

[35] Imaam Ahmad reported the hadeeth in his Musnad, 1/285-290, as did al-Aajurree in Ash-Sharee'ah, pp. 491-494, at-Tabaree in his tafseer, 11/28/ 31, Ibn Abee 'Aasim in As-Sunnah, pp. 433-440, al-Bayhaqi in Al-Asmaa was-Sifaat, 2/189, al-Laalikaa'ee in Sharh Usoolil-I'tiqaad, p. 904 and Ibn Khuzaimah in At.Tawheed p. 200 from Ibn 'Abbaas.

[36] See Chapter Four: Affirming the Attributes of Allaah with their Dhaahir (Apparent) and Haqeeqi (Real) Meaning and a Refutation that the Way of the Salaf was Allegedly Tafweedh. - A Refutation of the Mufawwidah.

But we have faith in it as it came, upon its apparent meaning and we do not dispute with anyone regarding it.
28. And having faith in the Balance [the Weighing] on the Day of Judgement just as it has come [to us in the hadeeth], "A Servant will be weighed on the Day of Judgement and he will not be equal in weight to the wing of a fly." [37]

29. And the actions of the servants will be weighed just as has been reported in the narration. To have faith in it and to attest to its truthfulness and to turn away from whoever rejects that and to abandon argumentation with him.

30 And that Allaah, (the Blessed and Exalted] [38], will speak to the servants on the Day of Judgement, without there being a translator between Him and them [39], to have faith in this and to attest to its truthfulness.

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[37] This is the meaning of the hadeeth, "A large man who eats and drinks a lot will be brought and weighed and he will not be equal in weight, in the sight of Allaah, to the wing of a fly," then he recited: "And We will not give them any weight on the Day of Judgement." Soorah al-Kahf 18:105 [Reported by Bukhaaree, no. 4729 and Muslim, no. 2785.]

[38] "This is an addition in al-Laalikaa'ee's Sharh Usoolil-I'tiqaad, 1/158 and in the manuscript of Shaikh al-Albaanee, (r) it is just, '... the Exalted.'

[39] Due to the hadeeth reported by 'Adee ibn Haatim (radhiyallahu anhu), "There is not a single one amongst you except that Allaah will speak to him on the Day of Judgement, without there being between Him and him a translator. He will then look to his right and he will not see except what he has sent forth (of actions), then he will took to his left and he will not see except what he has sent forth, then he will look in front of himself and the Hell-Fire will be facing him, so whoever amongst you is able to save his face from the Hell-Fire even if it is with half a date, then let him do so." Reported by al-Bukhaaree, nos. 1413, 3595, 6539, 7443 and 7512, Muslim, no. 1016, Tirmidhee, no. 2415, Ibn Maajah, no. 1843, Ahmad in his Musnad, 4/256-377 and others.

31 To have faith in the Hawd (the Pool) [40]and that there is a pool for the Messenger of Allaah (swallallahu alaihi wasallam) on the Day of Judgement. His ummah will come to it [to drink] and its width is equal to the distance traveled in a month. Its drinking vessels equaling the number of stars in the sky [and this is] in accordance with the narrations that are authentic in this regard, from more than one aspect.

32 To have faith in the Punishment of the Grave [41] and that this Ummah will be put to trial in their graves and will be

[40] Al-Qurtubee said in Al-Mufham, agreeing and following al-Qaadee 'Iyaad in most of it, 'Among the things that are necessary upon every responsible person to know and to believe in is that Allaah, the Sublime and Exalted, has singled out His Prophet Muhammad (swallallahu alaihi wasallam) with the Hawd, whose name, characteristics and drink have been made clear in the well known and authentic ahaadeeth, the sum total of which provide certain and definite knowledge. Since (such ahaadeeth) have been reported from the Prophet (swallallahu alaihi wasallam) by more than thirty Companions. In the two Saheehs (it is reported by) over twenty Companions and in other than the two Saheehs by the remainder of them in ahaadeeth whose transmission is authentic and whose reporters are well known. Then a similar number of the Taabi'een reported that from the aforementioned Companions and then alter them in multiples of their number (the Taabi'een) and so on."

[41] Sufyaan ibn 'Uyainah (d. 197H) said, "The Sunnah is ten. Whoever accepts them has completed the Sunnah and whoever abandons anything from them has abandoned the Sunnah and amongst them he mentions Punishment in the Grave ..." al-Laalikaa'ee in Sharh Usoolil-Itiqaad, no. 312. Imaam Shaafi'ee (d. 204H) said, "Indeed the Punishment of the Grave is a true fact, the questioning of those in the graves is a true fact." Manaaqibush-Shaafi'ee of al-Bayhaqee, 1/415.

Imaam at-Tahaawee (d. 321H) said, "This is an explanation of the 'aqeedah of the Ahlus-Sunnah wal-Jamaa'ah upon the way of the Scholars of this Religion: Aboo Haneefah an-Nu'maan ibn Thaabit al-Koofee, Aboo Yoosuf Ya'qooh ibn Ibraaheem al-Ansaaree and Aboo 'Abdullaah Muhammad ibn al-Hasan ash-Shaybaanee (radhiyallahu anhu) and the beliefs they held concerning the fundamentals of the Deen

questioned about Eeman Islaam. About who is his Lord? Who is his Prophet?
33. And that Munkar and Nakeer will come to him, [all of that] in whatever way Allah wills and in whatever way He desires. To have faith in that and to attest to its truthfulness.
34. To have faith in the Intercession of the Prophet (swallallahu alaihi wasallam) [42] and [to have faith] that some people will be

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and their ‘aqeedah in the Lord of the worlds ...” up until he said, “... We have eemaan in the Angel of Death who is charged with taking the souls of all the worlds and in the Punishment of the Grave for those who deserve it.” ‘Aqeedatut-Tahaawiyyah, nos. 79-80.

Imaam al-Aajurreee (d. 360H) said, ‘Chapter: Tasdeeq (affirmation) and Eemaan (faith) in the Punishment of the Grave.’ In which he brings many of the ahaadeeth related by al-Bukhaaree and Muslim and ends the chapter saying, “So what is the condition of those who deny these ahaadeeth except that they have deviated very far and are in a huge loss.” Ash-Sharee’ah of al-Aajurree, pp. 358-364

And the Salaf are agreed unanimously that the Questioning and the Punishment in the Grave is a true fact and a certain reality. And others from among them who affirm it and mention it in their books of ‘aqeedah, affirming the necessity of believing in it with firm conviction in the heart include: Aboo Daawood (d. 275H), Ibn Qutaybah (d. 278H), Abul-Hasan al-Ash’aree (d. 324H), Ibn Abee Haatim (d. 327H), Imaam al-Barbahaaree (d. 329H), Imaam al-Laalikaa’ee (d. 418H), Imaam al-Bayhaqee (d. 458H), Imaam an-Nawawee (d. 676H), al-Qurtubee (d. 671H) and many others.

Imaam al-Bayhaqee has a comprehensive book regarding the affirmation of the Punishment of the Grave. He has collected all the ahaadeeth affirming the Punishment of the Grave and whatever is related to it. It has been printed with the title, ‘Ithbaat ‘Adhaabil-Qabr wa Su’aalil-Malikain.’ Imaam Ibn Rajab (d. 795H) also has a book titled, ‘Ahwaalul-Quboor.’ See also At-Tadhkirah of Imaam al-Qurtubee.

[42] The affirmed intercession of our Prophet Muhammad (swallallahu alaihi wasallam) is of various types:

brought out of the Fire after they have been burnt therein and reduced to charcoal. [That] it will be ordered for them to be placed in a river by the door of Paradise, as has been reported in the narration, (all of that] however Allaah wills and in whatever way Allaah wills. Indeed, it is to have faith in it and to attest to its truthfulness.

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1. The great intercession - which, amidst all his brothers from the other Prophets and Messengers is specifically for our Prophet (swallallahu alaihi wasallam) and this is for the coming of Allaah so that Judgement may begin.

2. His (swallallahu alaihi wasallam) intercession for people whose good and bad deeds are equal, so he will intercede for them to enter Paradise.

3. His (swallallahu alaihi wasallam) intercession for another group of people for whom the Fire had been ordered, so he will intercede that they do not enter it.

4. His (swallallahu alaihi wasallam) intercession for the raising of the ranks of those have entered Paradise, that their rank be raised to one greater than what the reward for their actions would have given them.

5. His (swallallahu alaihi wasallam) intercession for a people to be entered into Paradise without reckoning.

6. His (swallallahu alaihi wasallam) intercession for the lightening of the punishment for those who deserve it, such as his intercession for his uncle Aboo Taalib, that his punishment may be lightened.

7. His (swallallahu alaihi wasallam) intercession for permission to be granted for all the Believers to enter Paradise.

8. His (swallallahu alaihi wasallam) intercession for the people who committed major sins, amongst those who entered the Fire, that they may be brought out of it.

See Sharhut-Tahaawiyyah of Ibn Abil-'Izz (d. 792H).

35. To have faith that the Maseehud-Dajjaal is to come [43], there being written between his eyes, 'Kaafir.' And [to have faith] in the ahaadeeth which have come [to us] regarding him. And to have faith that that will happen.

36. And [to have faith] that 'Eesaa [Ibn Maryam] [44] will descend and will kill him at the gate of Ludd [45].

37. And that faith consists of [both] speech and action, it increases and decreases [46] as has been reported in the narration "The most complete of the believers with respect to faith is the best of them in his manners." [47]

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[43] See the narration of ad-Dajjaal in Ash-Sharee'ah of al-Aajuree, p. 372, An-Nihaayah of Ibn Katheer, pp. 52-93, Sharhut-Tahaawiyyah, p. 486, Lawaami'ul Anwaar, 2/86 and At-Tadhkirah of al-Qurtubee, pp. 344-380 with our checking.

[44] This is an addition in Usoolul-I'tiqaad, 1/159 and also in the manuscript of Shaikh al-Albaanee.

[45] Ludd is an airport town in the land of Palestine, approximately two miles from ar-Ramlah. See also the hadeeth in Muslim, no. 2137, Aboo Daawood, no. 4321, at-Tirmidhee, no. 2240, Ibn Maajah, no. 4075, Ahmad in his Musnad, 4/181-182 and also al-Aajuree in Ash-Sharee'ah, p. 386. And the ahaadeeth regarding the descent of 'Eesaa (alaihi as-alaam) at the end of time reach the level of mutawaatir, see 'At-Tasreeh bimaa Tawaatara min Nuzoolil-Maseeh.'

[46] Al-Laalik'ee (d. 418H) reports in his Shark Usoolil- I'tiqaad Ahlis-Sunnah 5/958, that 'Abdur-Razzaaq (as-San'aanee) said, "I met sixty two Shaikhs, amongst them were: Ma'mar, al-Awzaa'ee ath-Thawree, al-Waieed ibn Muhammad al-Qurashee Yazeed ibn as-Saa'sih, Hammaad ibn Salamah, Hammaad ibn Zaid, Sufyaan ibn 'Uyainah, Sbu'ayb ibn Harb, Wakee' ibn al-Jarraah, Maalik ibn Anas, Ibn Abee Laylaa, Isma'eel ibn Ayyaash~ al-Waleed ibn Muslim and those I have not named, all of them saying, 'Faith consists of speech and action, it increases and decreases"

[47] Reported by Aboo Daawood no. 4682, Tirmidhee no. 1162, Ahmad in his Musnad, 2/25, 472 and 527, ad-Daarimee, no. 2792, Ibn Hibbaan in his Saheeh, no. 1926 and others. Its chain of narration is authentic, see As-Saheehah of al-Albaanee 1/511 and 513.

38. And whoever abandons the prayer then he has disbelieved. There is nothing from among the actions, the abandonment of which constitutes disbelief except for the prayer. Whoever abandons it is a disbeliever arid Allaah has made killing him permissible. [48]

39. And the best of this ummah after its Prophet (swallallahu alaihi wasallam) is Aboo Bakr as-Siddeeq [49] then Uthmaan Ibn aI-Khattaab [50] then 'Uthrnaan ibn Affaan [51].

40. We give precedence to those three just as the Companions of the Messenger of Allaah (swallallahu alaihi wasallam) gave precedence to them. They [the Companions] never differed in that.[52]

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[48] See As-Salaatu wa Hukmu-Taarikihaa of Ibn Qayyim al-Jawziyyah pp. 9-19

[49] He is the best of the people after the Messenger of Allaah (swallallahu alaihi wasallam). 'Abdullaah ibn Uthmaan be is Aboo Qahaafah ibn 'Aamir ibn 'Amr Ibn Ka'ab Ibn Sad ibn Taim ibn Marrah al-Qurashee, at-Talimee - Aboo Bakr as-Siddeeq, the successor (khaleefah) of the Messenger of Allaah and his companion while he was in the cave. See Tahdheebul-Kamaal, 5/282-283.

[50] He is the Ameerul-Mumineen 'Umar ibn al-Khattaab ibn Nufail Ibn 'Abdul- 'Uzzaa ibn Riyaah ibii 'Abdullaah ibn Qurt ibn Razzaah ibn 'Adee ibn Ka'b al-Qurshee al-'Adawee. He was martyred in the month of Dhul-Hijjah of the year 33H and he was the khaleefah for ten and a half years. See At-Taqreeb, 2/54.

[51] He is the Ameerul - Mu'mineen 'Uthmaan ibn Affaan ibn Abil-Aas Ibn 'Umayyah ibn 'Abd Shamsil~Amawee, Dhun-Noorain, from among those foremost in faith (as-saabiqon al-awwaloon). One of the four khaleefahs and one of the ten who had been given the glad tidings of Paradise. He was martyred in the month of Dhul-Hijjah after the 'Eed of Sacrifice of the year 35H. His khilaafah lasted for twelve years and his age was eighty, it has been said more than this and also less than this. See At-Taqreeb, 2/12.

[52] Allaamah Siddeeq Hasan Khan (d. 1307H) said, '... and whoever rebukes the khilaafah of any one of them — then he is more astray than

41. Then after those three, the five Companions of the shoora: 'Alee ibn Abee Taalib [53], az-Zubair [54], Talhah [55], 'Abdur-Rahmaan ibn 'Awf [56] and Sa'd ibn Abee Waqqaas [57], each of them was fitting and appropriate for khilaafah and each of them was an Imaam (leader).

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his father's donkey.' Qatfuth-Thamr fee Bayani-'Aqeedati-Ahlil-Athar, p.99.

[53] He is the Ameerul-Mu/mineen, 'Alee ibn Abee Taalib ibn 'Abdul-Muttalib ibn Haashim, al-Haashimee, the nephew of the Messenger of Allaah (swallallahu alaihi wasallam) and the husband of his daughter, from among those foremost in the faith. It is likely that he was the first one to accept Islaam. He was also one of the ten given the glad tidings of Paradise. He died in the month of Ramadaan of the year 40H and he was, in the opinion of the People of Knowledge, the best of those alive amongst the Children of Aadam at that time, by the consensus of Ahlus-Sunnah. He was sixty-three years of age, as is mentioned in At-Taqreeb, 2/39.

[54] He is az-Zubair ibn al-'Awwaam ibn Khuwailid ibn Asad ibn 'Abdul-'Uzzaa ibn Qusai ibn Qilaab, Aboo 'Abdullaah, al-Qurashee, al-Asadee, one of the ten promised to receive Paradise. He was killed in the year 36H on the 'Day of the Camel.' See At-Taqreeb, 1/259.

[55] He is Talhah ibn 'Ubaidullaah ibn 'Uthmaan ibn 'Amr ibn Ka'b ibn Sa'd ibn Tameem ibn Marrah at-Taimee, Aboo Muhammad al-Madanee, one of the ten given the good tidings of Paradise. He was martyred on the 'Day of the Camel' in the year 36H at the age of 63. See At-Taqreeb, 1/379.

[56] He is 'Abdur-Rahmaan ibn 'Awl ibn 'Ahd-'Awf ibn 'Abdul-Haarith ibn Zahrah, al-Qurashee, az-Zuhree, one of the ten guaranteed Paradise and one of the earliest in Islaam. He died in the year 32H and it has been said other than this. See At-Taqreeb, 1/494.

[57] He is the noble companion, Sa'd ibn Abee Waqqaas ibn Maalik ibn Wuhaib ibn 'Abd-Manaf ibn Zahrah ibn Qilaab az-Zuhree, Aboo Ishaaq, one of the ten guaranteed Paradise and the first one to throw a weapon in the path of Allaah. He died at al-'Aqeeq in the year 55H as is well known, and he was the last of the ten who had been guaranteed Paradise to die. See At-Taqreeb, 1/290.

42. In this regard we take the hadeeth of Ibn 'Umar [58], "We used to consider, while the Messenger of Allaah (swallallahu alaihi wasallam) was alive and his Companions widespread: Aboo Bakr [to be first], then 'Umar, then 'Uthmaan - and then we remained quiet.' [59]

43. Then after the five companions of the shooraa are the people who fought in Badr from among the Muhaajiroon. And then those who fought in Badr from among the Ansaar, from among the Companions of the Messenger of Allaah (swallallahu alaihi wasallam). [each one's rank is] according to his migration and precedence [in the religion].

44. Then the most superior of mankind after these: the Companions of the Messenger of Allaah (swallallahu alaihi wasallam), the generation in which he was sent. Everyone who accompanied him, whether for a year, a month, a day, an hour or (just merely] saw him, then he is from among his Companions [60]. His companionship is according to the extent to which he accompanied him, [and to the extent to which] he had precedence in being with him, heard from him and looked at him. [61]

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[58] He is the famous companion, 'Abdullaah ibn 'Umar ibn al-Khattaab al-'Adawee, Aboo 'Abdur-Rahmaan. He was one of the most fervent and strong amongst the people in following the narrations and was also amongst the Companions that were rich and well to do. He died at the end of the year 73H or the beginning of the next year. See At-Taqreeb, 1/435.

[59] Reported by Bukhaaree, nos. 3655 and 3697, Aboo Daawood, nos. 4627 and 4628, at-Tirmidhee, no. 3707, Ibn Maajah, no. 106 and others.

[60] Ibn al-Madeenee (d. 234H) said, "Whoever accompanied the Prophet or saw him, even if it was for an hour during the day then he is one of the Companions of the Prophet (swallallahu alaihi wasallam)" And his student Imaam al-Bukhaaree said, "Whoever accompanied the Prophet (swallallahu alaihi wasallam) or saw him, from among the Muslims, then he is from amongst his Companions." Saheeh al-Bukhaaree, 7/1 with Fath.

[61] In the manuscript of Shaikh al-Albaanee, '... and took a glance at him.'

45. So the closest of them in companionship to him are more excellent than the generation, which did not see him, even if they met Allaah with all the [good] actions. Despite that, those who accompanied the Prophet (swallallahu alaihi wasallam), saw him and heard from him [are superior].

46. And whoever saw him with his eyes, and believed in him, even if for an hour [62], is more excellent, on account of this companionship [with the Prophet (swallallahu alaihi wasallam)], than the Taabi'een, even if they (the Taabi'een] did every action of goodness.

47. And hearing and obeying the leaders (a'immah] and the Ameer ul-Mu'mineen, whether righteous or sinful, from among those who come into power with the khilaafah and with respect to whom the people have agreed and united themselves and are pleased with him.

48. And also (hearing and obeying the one] who fought against the people with the sword (i.e. conquered them] until he became the khaleefah and was named the Ameerul-Mu'mineen.

49. Participation in battles along with the leaders [umaraa], be they righteous or sinful, is an everlasting affair up [i.e. always operative] until the Day of Judgement. It is never to be abandoned. (Likewise] the division of the spoils of war and appointing the rulers [a'immah] to establish the prescribed punishments (hudood) are [both) everlasting. It is not permissible for anyone to rebuke them or to contend with them [i.e. the rulers] [63]

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[62] In the manuscript of Shaikh al-Albaanee the words, 'And whoever saw him ...' up until '.. even if for an hour ...' are not present.

[63] See Chapter Five: The Consensus of the Salaf from among the Companions of Allaah's Messenger (swallallahu alaihi wasallam) on the Prohibition of Reviling the Rulers, be they Righteous or Sinful — A Refutation of the Khawaarij.

50. Also, handing over the charity to them (the Rulers] is permissible and always operative (in effect]. Whoever gives the charity to them then that will suffice him [i.e., his obligation will have been fulfilled], whether righteous or sinful.

51. And performing the Jumu'ah prayer behind him (the Ruler] and behind whomever he appoints is (a) permissible and perfect [act] and (consists of] two rak'ahs. Whoever repeats them (after praying behind him] is an innovator, one who abandons the narrations and an opposer of the Sunnah. He receives nothing [of reward) from the excellence of his [attendance of] the Jumu'ah prayer, if he does not accept and hold that prayer is to be observed behind the leaders, whomever they may be, the righteous amongst them and the sinful amongst them.

52. So the Sunnah is that he prayers two rak'ahs with them. [Whoever repeats them is an innovator] [64] and that he acknowledges that they are perfect and complete, not having any doubt in his heart regarding that.

53. And whoever revolts against a leader from among the leaders of the Muslims, after the people had agreed upon him and united themselves behind him, after they had affirmed the khilaafah for him, in whatever way this khilaafah may have been, by their pleasure and acceptance or by (his] force and domination [over them], then this revolter has disobeyed the Muslims, and has contradicted the narrations of the Messenger of Allaah (swallallahu alaihi wasallam) [65]. And if the one who

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[64] In Usoolul-I'tiqaad, 1/161, '... that you pray ... and that he acknowledges…" What is between the square brackets is an addition from Usoolul- I'tiqaad 1/161, and in the manuscript of Shaikh al-Albaanee, '... that he prays and that you acknowledge

[65] See Chapter Five: The Consensus of the Salaf from among the Companions of Allaah's Messenger (swallallahu alaihi wasallam) on the Prohibition of Reviling the Rulers - A Refutation of the Khawaarij.

revolted against the ruler died he would have died the death of ignorance.

54. And the killing of the one in power is not lawful, and nor is it permissible for anyone amongst the people to revolt against him. Whoever does that is an innovator, (and is] upon other than the Sunnah and the [correct] path. [66]

55. Fighting against the thieves and the revolters (khawaarij) is permissible. That is, when they set upon a man with respect to his person and his wealth. It is then permissible for him to fight (and defend] himself and his property and to repel [the thieves and the revolters] from them both [i.e. himself and his property] with everything that is within his capacity. -

[66] Shaikhul-Islaam Ibn Taymiyyah (d. 728H) said, "The people have differed and argued with each other with respect to the one in authority who is sinful and ignorant. Is he obeyed in whatever he orders from the obedience of Allaah and are the decisions that he makes with respect to the rule and the division (of charity etc.) to be carried out, if he is just in that? Or is he not obeyed and nothing from the decisions he makes with respect to the rule and the division (of charity etc.) executed? Or is there a difference to be made between the overall Imaam (i.e., the leader of all the Muslims) and between a judge and other such people, (who are lower in rank)?

There are three sayings. The weakest of them with the Ahlus-Sunnah is the saying, 'Rejecting everything from his orders, his rule and his division (of charity etc..' And the most correct of them with the Ahlul-Hadeeth, the Scholars and the Jurists is the first saying, 'That he is to be obeyed absolutely, and likewise (he is obeyed) absolutely in whatever he orders from the obedience of Allaah and the decisions that he makes with respect to the rule and the division (of charity etc.). And this is the case with the ignorant judge and also the oppressor — his judgement and (orders for the) division (of charity etc.) when it is just are to be carried out in accordance with this saying which is the saying of the majority of the jurists (fuqahaa)." Minhaajus-Sunnah, 3/390.

56. But it is not permissible for him, when they depart from him or abandon him, that he seeks them (i.e. to find them]. Nor should he follow their tracks and this is not [permissible] for anyone other than the Imaam (leader) [67] or those charged with authority over the Muslirns.

57. It is only for him to defend himself in his own place and he should intend, by his striving against them, that he will not kill anyone. But if he kills him whilst defending himself in the battle, then Allaah will make the one killed far removed [68] [from Himself and from any goodness]. And if he (himself] is killed in that state, whilst he is defending himself and his property, then I hope that it is martyrdom for him, as has occurred in the hadeeth.

58. And all of the narrations in this regard have ordered with fighting him but did not order killing him, nor pursuing him and nor finishing him off should he fall to the ground or become wounded.

59. And if he took him as a captive he should not kill him and should not carry out the prescribed punishment against him, but rather, he should raise his matter to whomever Allaah has appointed and given authority so that he may judge in the matter.

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[67] In Usoolul-I'tiqaad, '... it is for the Imaam ...'

[68] i.e., the hadeeth of Aboo Hurairah who reported, "A man came to the Messenger of Allaah (swallallahu alaihi wasallam) and said, 'Messenger of Allaah, what do you think if a man comes to me in order to appropriate my possession?' He (swallallahu alaihi wasallam) said, 'Don't surrender your Possession to him.' He said, 'If he fights me?' He (swallallahu alaihi wasallam) remarked, 'Then fight (with him).' He again said, 'What do you think if I am killed?' He (swallallahu alaihi wasallam) observed, 'You would be a martyr.' He said, "What do you think if I kill him?' He (swallallahu alaihi wasallam) said, 'He would be in the Fire.' Saheeh Muslim, eng. trans. vol. 1, p. 80, no. 259.

60. And we do not testify for anyone from among the people of the qiblah, on account of an action that he has done, that he is in Paradise or in Hell-Fire. We have hope for the righteous one and we fear for him and we fear for the evil and sinful person and we hope in the mercy of Allaah for him.[69]

61. And whoever meets Allaah with a sin, which would necessitate the Fire for him, having repented, not returning back to it and [not] being insistent upon it then Allaah, [the Mighty and Magnificent] [70] will turn to him (in forgiveness). And Allaah accepts [71] repentance from His servants and forgives the evil actions. [72]

62. And whoever meets Him after having had the prescribed punishment meted out to him for that [particular] sin in this world, then that would be its expiation [73] as occurs in the

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[69] The explainer of 'Aqeedatut-Tahaawiyyah, Ibn Abil-Izz (d. 7921-1) said on p. 378, "We do not say about a specific individual from among the people of the qiblah that he is of the people of Paradise or of the people of HellFire, except he about whom the truthful (swallallahu alaihi wasallam) has informed about, that he is among the people of Paradise, such as the ten who were given tidings of Paradise (radhiyallahu anhu). And if we say, '... that whomsoever Allaah wills to enter the Hell-Fire from among the people who commit the major sins will by necessity enter the Hell-Fire and that he will be brought out of the Hell-Fire on account of the intercession of those entitled to intercede...' then we would refrain from (saying such a thing) about a specific individual. So we do not testify for him that he will enter Paradise, nor that he will enter Hell-Fire except due to knowledge — because the reality is hidden and what a person dies upon cannot he encompassed by us. However we do have hope for those who do good and we fear for those who do evil."

[70] This is an addition in Usoolul-I'tiqaad.

[71] In Usoolil-I'tiqaad, 1/162, and the manuscript of Shaikh al-Albaanee, '.. And He accepts…"

[72] Allaah, the Exalted, said: "And He is the One Who accepts repentance from His servants and forgives the sins." Soorah ash-Shooraa 42:25

[73] This is the opinion and it is the madhhab of most of the scholars. The

narration from the Messenger of Allaah (swallallahu alaihi wasallam). [74]

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prescribed punishments (hudood) are expiations (for the sins they are specified for) and this is due to the hadeeth of 'Ubaadah ibn as-Saamit, which shall be mentioned shortly, if Allaah wills, and it has been reported by Bukhaaree and others. It is also due to the hadeeth reported by Imaam Ahmad in his Musnad, 5/214, from Khuzaimah ibn Thaabit, with a hasan chain of narration, with the wording, "Whoever commits a sin and then the (prescribed punishment) for that sin is carried out upon him, then that is an expiation for him." Also see an explanation of this ruling in Fathul-Baaree, 1/64-68.

[74] Due to his (swallallahu alaihi wasallam) saying in the hadeeth of 'Ubaadah, "The Messenger of Allaah (swallallahu alaihi wasallam) said, while a small group from amongst his Companions were around him, 'Pledge allegiance to me (with the following): That you do not associate anything with Allaah, that you do not steal, that you do not commit zinaa and that you do not kill your children, and that you do not slander, having conspired it amongst yourselves. Do not disobey in something that is good and just. Whoever dies amongst you (having avoided all of that) then his reward is with Allaah, and whoever falls into any of these things and is punished in the world then that would be expiation for him. And whoever falls into any of these things and then Allaah shields him, his affair will be with Allaah. If He wills, He will pardon him and if He wills, He will punish him.' So we pledged allegiance to him upon that."

In this hadeeth is a refutation of the Khawaarij who declare Muslims to be disbelievers merely on account of committing a sin. It is also a refutation against the Mu'tazilah, who say that the one who sins will certainly receive punishment if he dies without repenting, and this is because the Prophet (swallallahu alaihi wasallam) placed him under the will of Allaah and he (swallallahu alaihi wasallam) did not say that he will definitely be punished.

63. And whoever meets him having persisted upon, and not repented from the sins which necessitate punishment, then his affair is with Allaah [the Mighty and Magnificent] [75] if He wills He will punish Him and if He wills He will forgive him. [76]

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[75] The words in brackets are an addition in Usoolul-I'tiqaad, 1/162.

[76] Due to his (swallallahu alaihi wasallam) saying in the hadeeth of 'Ubaadah which has preceded, "... and whoever falls into any of these things and is punished in the world then that would be an expiation for him." And this includes the one who repents from that or does not repent. This is what a small group of scholars have said. The majority are of the opinion that whoever repents then there is no blame upon him. However, along with that he should not feel secure from the plan of Allaah, since he has no knowledge of whether his repentance has been accepted or not. See Fathul-Baaree, 1/67.

He has mentioned this in his text, just as others besides him have mentioned the wiping over the khuffs, because they are both from among the distinguishing features of the Ahlus-Sunnah. Accepting them and acting upon them is one of the characteristics from among the characteristics of seeking to guide oneself by the hadeeth of the Messenger of Allaah

And all the Muslims are agreed upon the fact that the prescribed punishment for one who has been fortified with marriage (al-Muhsin) is stoning, save a group from among the People of Desires (Ahlul-Ahwaa) since their opinion is that the punishment of adultery is (merely) lashing. However, the majority go towards the stoning due to the presence and establishment of the ahaadeeth mentioning the stoning. Therefore, they (the majority), specified the Book with the Sunnah, and I mean here the Speech of Allaah:

64. And whoever meets Him as a disbeliever, He will punish him and will not forgive him.

65. And stoning to death [which is true and correct] is the rightful due of the one who has fortified [himself/herself with marriage] but fornicates, either when he/she admits [to this act] or when the evidence is established against him/her.

66. The Messenger of Allaah (swallallahu alaihi wasallam) stoned to death and the Rightly Guided Leaders too, stoned to death. [77]

67. And whoever disparages and degrades a single one of the Companions of the Messenger of Allaah (swallallahu alaihi wasallam) or dislikes him on account of something that occurred from him, or mentions his shortcomings, then he is an innovator. [78]

The woman and the man guilty of illegal sexual intercourse
Soorah Noor 24:2

See also Bidaayutul-Mujtahid, 4/434-435.

[77] In the manuscript of Shaikh al-Albaanee, '... and [likewise] the Rightly Guided Leaders…"

[78] Ibnul-Qayyim says in his book Haadiul-Arwaah ilaa Bilaadit-Afraah, "And we shall quote their consensus (i.e., that of the Salaf) just as Harb, the companion of Imaam Ahmad, has quoted from them in his own wording in his well known al-Masaa'il. He said, 'This is the madhhab of the People of Knowledge, the Ashaabul-Athar (People of the Narrations), Ahlus-Sunnah wal-Jamaa'als, those who stick fast to it (Ahlus-Sunnah) and who seek to guide themselves by (them i.e., the Ahlus-Sunnah) from among those in the presence of the Messenger of Allaah (swallallahu alaihi wasallam) up until this day of ours. And I met whomever I met from among the Scholars of the people of the Hijaaz and Shaam and others besides them. Whoever differs with and opposes a single matter from the

68. [He remains as such] until he asks for Allaah's mercy for them, all of them and [until] his heart is sincere and good-natured towards them.

69. And hypocrisy - it is disbelief, that a person disbelieves in Allaah and worships other than Him [inwardly], [but] he manifests Islaam openly such as the hypocrites in the time of the Messenger of Allaah (swallallahu alaihi wasallam).

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madhaab (of these People of Knowledge) or contests and defames them or criticises the one who speaks (by what they speak with), then he is an opposer (mukhaalif), an innovator (mubtadi') and one who has left the Jamaa'ah, who has ceased to be upon the manhaj of the Sunnah and the Path of Truth.

And this (i.e., the path of the People of Knowledge) is the madhhab of Ahmad, Ishaaq ibn Ibraaheem 'Abdullaah ibn Zubair al-Humaidee, Sa'eed ibn Mansoor and others besides them amongst those with whom we have sat and taken knowledge from ...' And then he lists the points of their 'aqeedah, amongst them, '... And the mentioning of the good qualities and deeds of the Companions of the Messenger of Allaah (swallallahu alaihi wasallam) and refraining from mentioning their shortcomings and mistakes, those which occurred between them. Whoever reviles the Companions of the Messenger of Allaah or a single one amongst them, or reduces (their worth and status) or insults them or exposes their faults or criticises a single one amongst them, then he is an innovator, an extreme shi'ite (raafidee), a khabeeth (vile and repugnant) and an opposer, and Allaah will not accept from him any of his efforts nor his fair dealings. Rather loving them is a sunnah supplicating for them is nearness (to Allaah), taking them as a model for guidance is a means (of nearness to Allaah) and accepting and taking from their narrations is an excellence."' Ibn al-Qayyim referred here to Harb ibn Ismaa'eel al-Kimaanee (one of the companions of Imaam Ahmad) who summarised the creed of the Ahlus-Sunnah This creed is contained in the book, Masaa'il Harb ibn Ismaa'eel al-Kirmaanee 'anil-Imaan Ahmad, regarding which adh-Dhahabee (d. 748H) said, "It is one of the most precious of the books of the Hanaabilah"

70. And his (swallallahu alaihi wasallam) saying, "in whomsoever there are three (characteristics I he is a hypocrite …" [79] is an intensification [in expression] [80] we report it as it

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[79] Reported by Bukhaaree, nos. 33, 2682, 2749 and 6095, Muslim, no. 59, at-Tirmidhee, no. 2631, an-Nisaa'ee, 8/117, Ahmad in his Musnad, 2/ 397 and 536, Ibn Hibbaan in his Saheeh, no. 257, Bayhaqee in his Sunnan, 6/288 and Baghawee in his Sharhus-Sunnah, no. 35, from Aboo Hurairah.

Al-Haafidh Ibn Hajr (d. 851H) said in Al-Fath, 1/90-91, "And an-Nawawee said, 'A group from among the scholars have considered this to be a problematic hadeeth in that these characteristics can be found, together, in a Muslim, but without there being a ruling of disbelief over him.' He said, 'And there is no ambiguity in it, rather its meaning is correct. That which has been said by those who have examined the hadeeth is: its meaning is that these are the characteristics of hypocrisy, and the one who possesses them resembles the Hypocrites with respect to these characteristics, being moulded and shaped by their characteristics.

I say: the result of this explanation is that it conveys the naming (of a person with a hypocrite) as being metaphorical. That is, the one possessing these characteristics is like the hypocrite. And this is built on the assumption that the intent behind hypocrisy here is the hypocrisy of disbelief. It has also been said as an answer to this that the intent behind hypocrisy mentioned here is the hypocrisy in action, and this is what Qurtubee has chosen and preferred. He has used as evidence the saying of 'Umar to Hudhaifah, 'Do you know of anything from hypocrisy in me?' Here, he did not mean the hypocrisy of disbelief, but he meant the hypocrisy in action.

[80] Ahmad Sad Hamdaan said in his footnotes to Usoolul-I'tiqaad, 1/162-163, "This is one of the opinions with respect to the likes of these narrations and Aboo 'Ubaid has mentioned four opinions in explanation of the disbelief (kufr) reported in the narrations following this one, and they are:

has come and we do not explain it.

And [likewise] his saying, "Do not become disbelievers after me, [astray] [81] striking the necks of each other." [82]

And, "When two Muslims meet with their swords then [both]

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1. That the disbelief is disbelief in (Allaah's) favour (that is lack of gratefulness to Him).
2. That it is an intensification in expression and to instill fear, and this is the opinion that Imaam Ahmad has mentioned here.
3. That this is in reference to the disbelief of the people who turn apostate.
4. Rejection of all these narrations

And he (Aboo 'Ubaid) rejected the three explanations, not being satisfied with them and instead chose (the following), 'That disobedience and sin do not cause faith to cease and nor do they necessitate disbelief, but rather they just negate the (presence) of true and real faith and sincerity in that faith.' Then he said in another place, 'Indeed, they are mentioned in the sense that these actions are from among the manners and ways that the disbelievers and pagans are upon.' As for the explanation of these narrations then it has been reported from a group of the Salaf such as Ibn 'Abbaas (radhiyallahu anhu) Taawoos, 'Ataa, Ibn 'Uyainah and others. Refer to Kitaabul-Eemaan of Aboo 'Ubaid, pp. 87 and 93 and also Sunan at-Tirmidhee, 5/20-21."

[81] What appears in the brackets is not in Usoolul-I'tiqaad or the manuscript of Shaikh al-Alhaanee.

[82] Reported from Jareer ibn 'Abdullaah (radhiyallahu anhu) by Bukhaaree, nos. 121, 4405, 6869 and 7080, Muslim, no. 65, an-Nasaa'ee in the Book of Knowledge of his Sunan, Ibn Maajah, no. 3942 and Ahmad in his Musnad, 3/358, 363 and 366. It has also been reported from Ibn 'Umar (radhiyallahu anhu) by Bukhaaree, nos. 4403, 6785, 6166, 7077 and 6868, Muslim, no. 66, Aboo Daawood, no. 4686, an-Nasaa'ee, 7/126, Ahmad in his Musnad, 2/87 and 104 and Ibn Hibban in Ath-Thiqaat, 6/81.

the killer and the killed are in the Fire." [83]

And, "Cursing a Muslim is wickedness and fighting against him is disbelief." [84]

And, "Whoever says to his brother, '0 Disbeliever,' then it returns back to one of them." [85]

And, "It is disbelief in Allaah, the one who denies his kinship, even if it is insignificant (i.e. remote]." [86]

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[83] This has been reported from Aboo Bakrah (radhiyallahu anhu) from Bukhaaree, nos. 31, 6875 and 8083, Muslim, no. 2888, Aboo Daawood, nos. 4268-4269, an-Nasaa'ee, 7/124-125, Ibn Maajah, no. 3965, Ahmad in his Musnad, 5/43, 46, 47 and 51 and Bayhaqee, 8/190. It has also been reported from Aboo Moosaa and Anas ibn Maalik, see Ibn Maajah, nos. 3963-3964, with our checking.

[84] Reported by Bukhaaree, nos. 48, 6044 and 7076, Muslim, no. 64, at-Tirmidhee, nos. 1983, 2634 and 2635, an-Nasaa'ee in his Sunan al-Kubraa in Kitaabul-Muhaarabah, Chapter 33: 'Fighting a Muslim,' and also in his Mujtabaa, 7/122, Ibn Maajah, nos. 69 and 3939, Ahmad in his Musnad, 1/385, 411, 417, 433, 439, 446, 454, 455 and 460 and at-Tayaaleesee in his Musnad, nos. 248 and 258. It has also been reported from Aboo Hurairah in Ibn Maajah, no. 3940 and its chain of narration is authentic due to support (Saheeh lighairihi). It has also been reported from Sa'd by an-Nasaa'ee in his Sunan al-Kubraa, in Kitaabul-Muhaarabah as occurs in At-Tuhfah, 3/314, Ibn Maajah, no. 3941 and Bukhaaree in At-Taareekh al-Kabeer, 1/1/88-89. And its chain of narration is authentic due to support (saheeh lighairihi).

[85] Reported from Ibn 'Umar (radhiyallahu anhu) by Bukhaaree, no. 6104, Muslim, no. 111, at-Tirmidhee, no. 2637, Ahmad in his Musnad, 2/18, 44, 47, 60, 112, 113 and 142, Maalik in his Muwatta' in Kitaabus-Salaam, no. 1, 2/ 984.

[86] Reported from 'Abdullaah ibn 'Amr (radhiyallahu anhu) Ibn Maajah, no. 2744, Ahmad in his Musnad, 92/215 and at-Tabaraanee in As-Sagheer, 1072 and its chain of narration is hasan. It has also been reported from Aboo Bakr by ad-Daarimee, no. 2863, Marwazee in Musnad Abee Bakr,

And other ahaadeeth such as these, among those which have been authenticated and preserved.

71. We submit to it, even if we do not know its explanation. We do not talk about it. We do not argue about it. And we do not explain these ahaadeeth except with the like of what they [the ahaadeeth] have come with. We do not reject them except with the best amongst them. [87]

72. And Paradise and Hell-Fire are two created things. [88] They have [already] been created [89] as has come from the

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no. 90, and al-Bazzaar. However its chain of narration is very weak due to asSariyy ibn Ismaa'eel, who is matrookul-Hadeeth (someone whose narrations are abandoned/rejected) as occurs in At-Taqreeb, 1/285, Al-Kaashif, 1/276 and Al-Majrooheen, 1/355.

[87] In Usoolul-I'tiqaad, 1/164, '... even if its explanation is not known. It is not to he talked about, nor argued about and nor are these ahaadeeth to be explained except in the manner in which they have come. We do not reject them except with the truth (found in) them.' And in the manuscript of Shaikh al-Albaanee, '... even if we do not know its explanation. We do not talk about it. We do not argue about it. And we do not explain these ahaadeeth except in the manner in which they have come. We do not reject them except with the most-deserving amongst them.'

[88] Al-Aajurree (d. 360H) said in Ash-Sharee'ah, p. 387, "Know, may Allaah have mercy upon us and you, that the Qur'aan testifies that Allaah, the Mighty and Majestic, has created Paradise and Hell-Fire, before he created Aadam (alaihi as-alaam) and that He created for Paradise its inhabitants and for Hell-Fire its inhabitants, before he brought them into the world. No one over whom Islaam has prevailed and overcome, and who has tasted the sweet taste of eemaan, differs from this. The Qur'aan and the Sunnah have indicated this and we seek refuge in Allaah from the one who rejects this..." Then he mentioned the proofs from the Qur'aan and the Sunnah, may Allaah reward him. Refer also to Sharhut-Tahaawiyyah for this issue.

[89] The words, '... they have [already] been created...' are not in the manuscript of al-Albaanee.

Messenger (swallallahu alaihi wasallam) [in the hadeeth], "I entered Paradise and I saw a castle…" [90]

And, "I saw the Pool (Kawthur) ..." [91]

And, "I looked into Hell-Fire and I saw that most of its inhabitants were women." [92] [93]

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[90] This has been reported from Jaabir ibn 'Abdullaah (radhiyallahu anhu) from the Prophet (swallallahu alaihi wasallam) who said, "I entered Paradise, or I came to Paradise and I saw a castle and I said, 'For whom is this?' They said, 'It is for 'Umar ibn al-Khattaab."' Reported by Bukhaaree, nos. 3679, 5226 and 7024, an-Nisaa'ee, nos, 23-25, Sunanal-Kubraa in the chapter: Fadaa'ilus-Sahaabah, p. 9 and Ahmad in his Musnad, 3/372, 389 and 390 and also from Anas and Aboo Hurairah (radhiyallahu anhu).

[91] Anas reports about the saying of Allaah: "Verily, We have given you (0 Muhammad (swallallahu alaihi wasallam)), the Kawthar." Soorah Kawthar 108:1

That the Prophet (swallallahu alaihi wasallam) said, "It is a river in Paradise," or the Prophet (swallallahu alaihi wasallam) said, "I saw a river in Paradise the banks of which are made of hollow pearls. I said, 'What is this, 0 Jibreel?' He said, 'This is the Kawthar, which Allaah has given to you."' Reported by an-Nasaa'ee in Kitaabut-Tafseer of his Sunan al-Kubraa no. 726, at-Tirmidhee no. 3359, Ahmad in his Musnad, 3/115, 164 and 263, al-Aajurree in Ash-Sharee'ah p. 396, at-Tabaree in his tafceer, 30/209, al-Baghawee in his tafseer, 4/533 from Anas ibn Maalik and its chain of narration is authentic.

[92] In Usoolul- I'tiqaad 1/164, "1 looked into Paradise and I saw its inhabitants such and such, and 1 looked into Hell-Fire and saw such and such and I saw such and such." And in the manuscript of Shaikh al-Albaanee "I looked into Paradise and I saw most of its inhabitants such and such and the rest is similar to Usoolul-I'tiqaad.

[93] From Ibn Abbaas in marfoo' form is the hadeeth, "I looked into Hell-Fire and I saw that most of its inhabitants were women, and I looked into

And, “I looked into the Fire and 1 saw such and such…”

73. So whoever claims that they [Paradise and Hell-Fire] are not created then he is a denier of the Qur’aan and the ahaadeeth of the Messenger of Allaah (swallallahu alaihi wasallam) and 1 do not consider that be believes in Paradise and Hell-Fire.

74. And whoever dies from among the people of the qiblah as a muwahhid (one testifying to the unity and uniqueness of Allaah in His Lordship His right of worship and in His Names and Attributes) then prayer is performed over him and forgiveness is sought for him.

75. Seeking forgiveness is not to be withheld from him [i.e. it should not be abandoned for him and we do not abandon Praying over him [94] on account of a sin which he committed, regardless of whether it is a small or a big sin. His affair is with Allaah, the Mighty, the Sublime”

End of the Treatise

Paradise and I saw that most of its inhabitants were poor people.” Reported by Bukhaaree, nos. 3241, 5197, 6449 and 6546, Muslim, no. 2737, at-Tirmdhee nos. 2602-2603, an-Nasaa’ee in his Sunanal-Kubraa nos. 377-382, Ahmad in his Musnad, 1/234 and 359, Ash-Sharee’ah pp. 390-391 and 395, ar-Rifaaee in At-Tadween 2/201 and others.

[94] In Usoolil-I’tiqaad 1/164, and in the manuscript of Shaikh al-Albaanee it reads, ‘... and prayer over him is not to be abandoned...”

[1] See their names and explanations of their sayings and beliefs in the vast book which no Muslim can be without for knowing the way and the sayings of the scholars and the leaders of the Salaf in matters of belief - Sharh Usoolil-I'tiqaad Ahlis-Sunnah wal-Jamaa'ah of the Imaam al-Laalikaa'ee (rahimahumullah)

[1] Aboo Bakr al-Marroodhee said, "I heard Aboo 'Abdullaah (i.e., Imaam Ahmad) and he had been asked about a people who do not agree to wiping over the khuffs say, 'They are Khawaarij people from the Ibaadees," reported in Sharh I'tiqaad Ahmad, pp. 7-8. And Sufyaan ath-Thawree said in the 'I'tiqaad' he wrote down for Shu'ayb ibn Barb, "0 Shu'ayb ibn Barb, what I have written down for you will not benefit you unless you hold that wiping over the khuffs and not removing them is better in your view than washing your feet," reported in Usoolil-l'tiqaad Ahlis-Sunnah of al-Laalikaa'ee, 1/152. Then this matter was included by the scholars amongst the matters of 'aqeedah as a further mark of distinction between the people of the Sunnah and the innovators, from the Khawaarij and the Raafidah, who denied this sunnah.

PART TWO

THE SUNNAH UPON WHICH THE MESSENGER * DIED

This treatise has been mentioned in Tabatqaatu Hanaahilah, 1/ 130-131, in the biography of al-Hasan ibn lsmaa'eel Ibn ar-Rah'iyy. Within this treatise is the mention of what ninety men from among the Taabi'een, the scholars of the Muslims and of the Salaf and the Jurists of the various cities have agreed upon in the matters of 'aqeedah (creed).

THE TEXT

Abul-Husain Muhammad ibn Abee Ya'laa said: Al-Mubaarak informed us, saying: 'Abdul-'Azeez al-Azjee informed us, saying: Aboo Bakr al-Mufeed narrated to us: Al-Hasan ibn Ismaa'eel ar-Rah'iyy narrated to us, saying: Ahmad ibn Hanbal, the Imaam of Ahlus-Sunnah, the one showing patience at the time of severe trial, said to me:

"Ninety men from among the Taabi'een, the scholars of the Muslims and of the Salaf and the Jurists of the various cities [95] are [unanimously] agreed that the Sunnah upon which the Messenger of Allaah * died is:

1 - The first: Being pleased and content with the Qadaa (Ordainment) of Allaah, the Mighty and Majestic, and submitting to His command, having patience upon His ruling, taking that which He has commanded and refraining from that which He has forbidden.

2. Having faith in Qadar, its good and its evil.

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[95] See their names and explanations of their sayings and beliefs in the vast book which no Muslim can be without for knowing the way and the sayings of the scholars and the leaders of the Salaf in matters of belief - Sharh Usoolil-I'tiqaad Ahlis-Sunnah wal-Jamaa'ah of the Imaam al-Laalikaa'ee (r)

3. Abandoning quarrelling and argumentation in the religion.

4. Wiping of the khuffs [leather socks] [96]

5. Participating in jihaad with every khaleefah., whether righteous or sinful.

6. Performing [funeral] prayer over whomever dies from the people of the qiblal

7. That faith consists of speech and action, it increases with obedience and decreases with disobedience.

8. That the Qur'aan is the Speech of Allaah [which was] revealed upon the heart of His Prophet Muhammad *. It is not created, in whatever fashion it is recited or rehearsed.

9. Having patience under the banner of the one in authority, in whatever condition he may be in, just or unjust.

10. That we do not set out [in revolt] against the Rulers with the sword, even if they are unjust and oppressive.

11. That we do not declare anyone from among the people of Tawheed a disbeliever even if they commit the major sins.

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[96] Aboo Bakr al-Marroodhee said, "I heard Aboo 'Abdullaah (i.e., Imaam Ahmad) and he had been asked about a people who do not agree to wiping over the khuffs say, 'They are Khawaarij people from the Ibaadees," reported in Sharh I'tiqaad Ahmad, pp. 7-8. And Sufyaan ath-Thawree said in the 'I'tiqaad' he wrote down for Shu'ayb ibn Barb, "0 Shu'ayb ibn Barb, what I have written down for you will not benefit you unless you hold that wiping over the khuffs and not removing them is better in your view than washing your feet," reported in Usoolil-l'tiqaad Ahlis-Sunnah of al-Laalikaa'ee, 1/152. Then this matter was included by the scholars amongst the matters of 'aqeedah as a further mark of distinction between the people of the Sunnah and the innovators, from the Khawaarij and the Raafidah, who denied this sunnah.

12. Refraining from [talking about] whatever occurred between the Companions of the Messenger of Allaah *.

13. That the best of mankind after the Messenger of Allaah are: Aboo Bakr, 'Umar, 'Uthmaan, and 'Alec, the nephew of the Messenger of Allaah *.

14. Asking for Allaah's mercy for all of the Companions of the Messenger of Allaah *, and also for his * offspring, his wives and his kinship through marriage, may the pleasure of Allaah be upon them all.

This is the Sunnah - stick fast to it and you will be safe. Taking it is guidance and abandoning it is going astray."

End of the Treatise

PART THREE

A DESCRIPTION OF THE BELIEVER FROM AHLUS-SUNNAH WAL-JAMAA'AH

This treatise is mentioned in Tabaqaatul-Hanaabilah, 1/294-295, in the biography of Muhammad ibn Habeeb al-Indiraanee. It is also mentioned, in a similar fashion, in another place (in the Tabaqaat), 1/329-330, in the biography of Muhammad ibn Yoonus as-Sarkhasee with another chain of narration:

'Ahmad Ibn 'Ubaidullaah al-'Akbaree narrated to us, saying: Abul-Hasan 'Alee ibn Mahmood az-Zawzanee informed us, saying: Abul-Qaasim Ibraaheem ibn Muhammad ibn 'Alee ibn ash-Shaah, atTameemee, al-Marawradhee narrated to us, saying: Aboo Mu'aadh ibn Abee Ismah narrated to us from 'Askar as-Sawaaf az-Zanjaanee al-Harwee, saying: Aboo Mas'ood Sa'eed ibn Khashnaam ibn Muhammad as-Samarqandee, the mawlaa of Banee Haashim, narrated to us, saying: Muhammad ibn Yoonus as-Sarkhasee informed us, saying: I heard Aboo 'Abdullaah Ahmad ibn Hanbal say ...' and then he mentioned it.

THE TEXT

Muhammad ibn Habeeb al-Andaraanee said, "I heard Ahmad ibn Hanbal saying: "The description of the Believer from Ahlus-Sunnah wal-Jamaa'ah [is]:

1. Whoever testifies that there is none that has the right to be worshipped except Allaah, alone, without any partners and that Muhammad (swallallahu alaihi wasallam) is His servant and Messenger.

2. That he confirms everything that the Prophets and Messengers came with and that he believes in it resolutely, according to the apparent and manifest [meaning].

3. That he never [has] doubts in his faith, [97] and he never declares any of the people of tawheed to be a disbeliever on account of a sin.

4. That he consigns whatever is hidden from him from among the affairs to Allaah, the Mighty and Majestic, and submits his affair to Allaah, the Mighty and Majestic, and that he does not cut off Allaah's protection [of him] by sins.

5. That he knows everything is by Allaah's ordainment and pre-estimation, the good and the bad, all of it.

6. He has hope for the doer of good from the Ummah of Muhammad (swallallahu alaihi wasallam) and he fears for the doers of evil amongst them.

7. That he does not place anyone from the Ummah of Muhammad (swallallahu alaihi wasallam) in Paradise or Hell-Fire on account of a good that he earned or a sin that he earned until and unless Allaah, the Mighty and Majestic, He is the one who places His creation wherever He wills [i.e. Paradise or Hell-Fire].

8. That he knows the truth regarding the [position of the] Salaf whom Allaah chose to accompany His Prophet, and that he puts at the forefront [of them]: Aboo Bakr, 'Umar and 'Uthmaan. And that he knows the truth regarding [the position of] 'Alee ibn Abee Taalib, Talhah, az-Zubair, 'Abdur-Rahmaan ibn 'Awf, Sa'd ibn Abee Waqqaas, Sa'eed ibn Zaid ibn 'Amr ibn Nufail over all the other Companions. Since these nine are the ones who were with the Prophet (swallallahu alaihi wasallam) on the Mount of Hira, when the Prophet (swallallahu alaihi wasallam) said, "Be tranquil 0 Hira, there is upon you but a Prophet, a

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[97] Allaah, the Exalted, said:
"Indeed, the Believers are those who have believed in Allaah and in His Messenger and afterward doubt not." Soorah al-Hujuraat 49:15

truthful one and a martyr.” [98] And the Prophet was the tenth of them.

9. That he asks for Allaah’s Mercy for all of the Companions of Muhammad (swallallahu alaihi wasallam), the young amongst them and the senior amongst them. That he talks about their virtues and their excellence and holds back from [talking about] that which occurred between them.

10. That [he holds] the two ‘Eed prayers, the Fear prayer, the Jumu’ah prayer and the five daily congregational prayers to be performed along with every leader, whether righteous or sinful.

11. That [he accepts] the [validity of] wiping over the khuffs (leather socks) during a journey and while present in ones residence.

12. That [he accepts] the [validity] of shortening the prayers during a journey.

13. That the Qur’aan is the Speech of Allaah and His Revelation and it is not created.

14. That faith consists of speech and action, it increases and decreases.

15. That Jihaad is always operative ever since Allaah sent Muhammad (swallallahu alaihi wasallam) till the last [small]

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[98] Reported by Aboo Daawood, no. 4648, at-Tirmidhee, no. 3757, an--Nasaa’ee in his Fadaa’ilus-Sahaabah nos, 53, 101 and 102, Ibn Maajah, no- 134, Ibn Abee ‘Aasim in As-Sunnah, no. 1425, 1426 and 1427, Ahmad in his Musnad, 1/187-189, al-Haakim in his Mustadrak, 3/450 from the hadeeth of Sa’eed ibn Zaid and its chain of narration is authentic due to support. It has also been reported from ‘Uthmaan ibn Affaan, Anas (ibn Maalik), Buraidah, and Aboo Hurairah (radhiyallahu anhu) and our Shaikh alAlbaanee has mentioned all the various routes for this narration in his AsSaheehah, 2/558-562.

group [of Muslims] fight the Dajjaal, the injustice and oppression of a tyrant will not harm them.

16. That selling and buying is lawful up until the Day of Judgement, in accordance with the judgement of the Book and the Sunnah.

17. That the takbeer during the Funeral prayer is pronounced four times.[99]

18. That supplication is to be made for the Leaders of the Muslims, that they are corrected and reformed. That you do not take out your sword against them, that you do not fight in times of tribulations, but rather you stick to your home.

19. Having faith in the Punishment of the Grave.

20. Having faith in Munkar and Nakeer.

21. Having faith in the Hawd and the Intercession.

22. Having faith that the People of Paradise will see their Lord, the Blessed and Exalted.

23. Having faith that the Muwahhidoon (those testifying to the unity and uniqueness of Allaah in His Lordship, His right of worship and in His Names and Attributes, with their beliefs sayings and actions) will be brought out from the Fire after they have been turned to coal in the manner [described in] the ahaadeeth that have come from the Prophet (swallallahu alaihi wasallam) regarding these issues. We believe in attesting to the truthfulness of such ahaadeeth and we do not set examples for them.

[99] i.e., saying 'Allaahu-Akbar.'

This is what the Scholars in all the horizons have agreed and united upon.

End of the Treatise

CHAPTER ONE

THE LIFE AND TRIALS OF IMAAM AHMAD

He was Shaikhul-Islaam Aboo 'Abdullaah, Ahmad ibn [i.e. Muhammad ibn Hanbal, adh-Dhuhlee, ash-Shaybaanee al-Marzee, al-Baghdaadee He was born in the year 164 after the Prophetic hijrah and began seeking knowledge at the age of 15.

The scholars he himself narrated from include:
Ibraaheem ibn Sa'd, Hushaym ibn Basheer, 'Abbaad ibn 'Abbaad al-Muhallabee, Mu'tamir ibn Sulaymaan at-Taymee, Sufyaan ibn 'Uyaynah al-Hilaalee, 'Umar ibn 'Ubayd at-Tanaafisee, Yoosuf ibn al-Maajishoon, Jareer ibn 'Abdul-Hameed, Bishr ibn al-Mufaddal, Aboo Bakr ibn 'Ayyaash, 'Abdah ibn Sulaymaan, Aboo Khaalid al-Ahmar, Aboo Mu'aawiyah ad-Dareer, Marwaan ibn Mu'aawiyah, Ghundar, Ibn 'Ulayyah, Hafs ibn Ghiyaath, al-Waleed ibn Muslim, Yahyaa ibn Sulaym, Yazeed ibn Haaroon, 'Alee ibn 'Aasim, Wakee' ibn al-Jarraah, Yahyaa al-Qattaan, 'Abdul-A'laa as-Saamee, 'Abdur-Rahmaan ibn Mahdee, 'Abdullaah ibn Numayr, Zayd ibn al-Hubaab, Muhammad ibn Idrees ash-Shaafi'ee, Aboo 'Aasim, 'Abdur-Razzaaq, Aboo Nu'aym, 'Affaan, Yahyaa ibn Aadam, Aboo 'Abdur-Rahmaan al-Muqri, Hajjaaj ibn Muhammad, 'Abdus-Samad ibn 'Abdul-Waarith, Rawh ibn 'Ubaadah and Wahb ibn Jareer.

Those who narrated from him include:
Al-Bukhaaree (a single hadeeth), Muslim, Aboo Daawood, his son Saalih ibn Ahmad, his son 'Abdullaah ibn Ahmad, his paternal cousin Hanbal ibn Ishaaq, and his teachers 'Abdur-Razzaaq, al-Hasan ibn Moosaa al-Ashyab, and Aboo 'Abdullaah ash-Shaafi'ee. Also, 'Alee ibn al-Madeenee, Yahyaa ibn Ma'een,

Duhaym, Muhammad ibn Yahyaa adh-Dhuhlee, Ahmad ibn al-Furaat, Ahmad
Ibn Ibraaheem ad-Dawraqee, ‘Abbaas ad-Dooree, Aboo Zur’ahi, Aboo Haatim, Ishaaq al-Kawsaj, Aboo Bakr al-Athram, Ibraaheem al-Harbee, Aboo Bakr al-Marroodhee, Ahoo Zur’ah ad-Dimashqee, Baqiyy ibn Makhlad, Muhammad ibn ‘Abdullaah Mutayyan, Ibraaheem ibn Haani an-Neesaahooree and Muhannaa ibn Yahyaa ash-Shaamee.

Below is a list of what scholars from the Pious Predecessors said about Imaam Ahmad ibn Hanbal.

Ibraaheem al-Harbee said, “I saw Aboo ‘Abdullaah and it was as if Allaah had gathered for him the knowledge of the earlier and later people together.”

Ibn Raahawaih said, “I used to sit with Ahmad and Ibn Ma’een and we would revise ahaadeeth. I would say, ‘What is the Fiqh of it? What is its explanation?’ And they would be silent - except Ahmad.”

Wakee’ and Hafs ibn Ghiyaath said, “None has come to Koofah the like of that youth,” meaning Ahmad ibn Hanbal. Yahyaa ibn Aadam said, “Ahmad ibn Hanbal is our Imaam.”

Yahyaa al-Qattaan said, “No one has come to us the like of these two, Ahmad and Yahyaa ibn Ma’een. And no one has come to me from Baghdaad more beloved to me than Ahmad ibn Hanbal.”

‘Abdur-Rahmaan ibn Mahdee mentioned the companions of Hadeeth and said, “The most knowledgeable of them regarding the ahaadeeth of ath-Thawree is Ahmad ibn Hanbal.” Then Ahmad entered and Ibn Mahdee said, “Whoever wishes to see (the knowledge) that was held between the shoulders of ath-Thawree, then let him look at this man.

Ibn Mahdee said, "I have not looked at Ahmad except that he caused me to remember Sufyaan."

Nooh ibn Habeeb al-Qoomasee said, "I greeted Ahmad ibn Hanbal in the year 198H in al-Khayf mosque, and he was giving extensive religious verdicts."

Ahmad ibn Sinaan al-Qattaan said, "I have not seen Yazeed (ibn Haaroon) having greater respect for anyone than he had for Ahmad ibn Hanbal, nor did he behave more generously and graciously than he did with him. He would sit him at his side, give him respect, and he would not joke with him."

'Abdur-Razzaaq said, "I have not seen anyone having better knowledge and understanding, nor more piety than Ahmad ibn Hanbal." Adh-Dhahabee adds, "He said this having seen the like of ath-Thawree, Maalik and Ibn Jurayj."

Qutaybah ibn Sa'eed said, "The best of the people of our time is 'Abdullaah ibn al-Mubaarak, and then this young man (meaning Ahmad ibn Hanbal) - and if you see a man who loves Ahmad, then know that he is a person of the Sunnah. If he had reached the time of ath-Thawree, al-Awzaa'ee and al-Layth, he would have been the one having precedence amongst them." So it was said to Qutaybah, "You would mention Ahmad along with the Taabi'een?" So he said, "With the greater Taabi'een."

Qutaybah said, "If it were not for ath-Thawree, piety would die out, and if it were not for Ahmad they would innovate in the Religion. Ahmad is the Imaam of the world."

Hurmulah said "I heard ash-Shaafi'ee say, 'I left Baghdaad and I did not leave behind in it a man more excellent, nor more knowledgeable, nor better in Fiqh, nor having more taqwaa than Ahmad ibn Hanbal."

Muhammad ibn Ishaaq ibn Raahawaih said, "My father narrated to me, saying, 'Ahmad ibn Hanbal said to me, 'Come with me

and let me show you someone the like of whom is not to be seen.' So he took me to ash-Shaafi'ee,' My father said, "And ash-Shaafi'ee did not see the like of Ahmad ibn Hanbal, and were it not for Ahmad and how he sacrificed himself, meaning on the day of the trial concerning the Qur'aan, then Islaam would have departed.'"

'Alee ibn al-Madeenee said, "In my view Ahmad is more excellent than Sa'eed ibn Jubayr in his time, since Sa'eed had equals."

'Alee ibn al-Madeenee also said, "Allaah honoured and strengthened this Religion with as-Siddeeq on the day of Apostasy, and with Ahmad on the day of the trial (al-Mihnah)."

Ibn Ma'een said, "I have not seen the like of Ahmad," and he also said, "They wanted that I should be like Ahmad, by Allaah I will never be like him." Aboo Thawr said, "Ahmad is more knowledgeable in Fiqh than ath-Thawree."

Hajjaaj ibn ash-Shaa'ir said, "I have not seen anyone more excellent than Ahmad. I would love that I should have been killed fighting in Allaah's cause if it meant that I should miss having prayed the Funeral Prayer for Ahmad. By Allaah he reached a position as Imaam greater than that of Sufyaan and Maalik."

'Amr an-Naaqid said, "If Ahmad ibn Hanbal agrees with me about a hadeeth then I do not care about those who disagree with me."

Aboo Haatim was asked who was the greater memoriser, 'Alee ibn al-Madeenee or Ahmad ibn Hanbal, so he said, "They were close to each other in memorisation, and Ahmad had better comprehension. If you see someone loving Ahmad, then know that he is a person of the Sunnah."

Aboo Zur'ah said, "Ahmad ibn Hanhal was greater than, and had better comprehension than lshaaq. I have never seen anyone more complete than Ahmad."

Aboo 'Umayr an-Nuhaas ar-Ramlee mentioned Ahmad and said, "May Allaah have mercy upon him. None had more patience than him in resisting this world; none more closely resembled those of the past than him; none was more fitting to be in the company of the righteous than him. This world was presented to him and he refused it, and innovations were presented before him so he refuted them."

Ibn Waarah said, "Ahmad was a person of fiqh, a person of memorisation, a person of knowledge."

An-Nasaa'ee said, "Ahmad ibn Hanbal gathered knowledge of Hadeeth, fiqh, piety, abstemiousness (zuhd) and patient forbearance (sabr)."

Aboo Daawood said, "The gatherings of Ahmad were gatherings of the Hereafter. Nothing of the affairs of this world would be mentioned — and I never saw him mention this world."

Saalih ibn Muhammad Jazarah said, "The person who best understood ahaadeeth, from those whom I met, was Ahmad ibn Hanbal."

'Alee ibn Khalaf said, "I heard al-Humaydee say, 'As long as I remain in the Hijaaz, and Ahmad in 'Iraaq, and Ibn Raahawaih in Khuraasaan, nobody will overcome us.'"

Ibn Waarah said!, "Ahmad ibn Hanbal in Baghdaad, Ahmad ibn Saalih in Egypt, Aboo Ja'far an-Nufaylee in Harraan and Ibn Numayr in Koofah — they are the supports of the Religion."

Aboo Yahyaa an-Naaqid said, "We were with Ibraaheem ibn 'Ar'arah and they mentioned Ya'laa ibn 'Aasim, so a man said, 'Ahmad ibn Hanbal declares him weak.' So a man said, 'And

how will that affect him if he is reliable?' So Ibn 'Ar'arah said, 'By Allaah, if Ahmad were to speak about 'Alqamah and al-Aswad (i.e., two of the greater taabi'een) it would affect them."'

Ibraaheem al-Harbee said, "The scholar of his time was Sa'eed ibn al-Musayyib; Sufyaan ath-Thawree in his time and Ahmad ibn Hanbal in his time."

Al-Husayn al-Karaabeesee said, "The example of those who speak against Ahmad ibn Hanbal is like the example of a people who come up to the mountain of Aboo Qubays intending to demolish it with their shoes."

Saalih ibn Ahmad said, "I said to my father (i.e., Ahmad ibn Hanbal), 'Ahmad ad-Dawraqee has been given a thousand deenaars,' so he said, '0 my son: "**But the provision of your Lord is better and more lasting.'** [100]

'Abdullaah ibn Ahmad said, "I heard my father say concerning this world, 'A little of it suffices, and a great deal of it does not suffice."

Al-Marroodhee said, "I entered a Christian upon Aboo 'Abdullaah and the Christian said to him, 'I have wished to see you for some years. Your presence is not just beneficial for Islaam alone, but rather for all creation, and there is no one from our companions except that he is pleased with you.' So I said to Aboo 'Abdullaah, 'I hope that supplication is made for you in all towns.' So he said, '0 Aboo Bakr, when a man knows his own self, speech of the people is of no benefit to him."'

'Abbaas ad-Dooree said, "'Alee ibn Fazaarah, our neighbour, narrated to us, saying, 'My mother had been unable to walk for about twenty years, then one day she said to me, 'Go to Ahmad ibn Hanbal and ask him to supplicate for me.' So I went to him

[100] Soorah Taa-Haa (20):131.

and knocked his door and he was in his entrance hall. So he said, ‘Who is there?’ I said, ‘A man whose mother has asked him to ask you to supplicate for her — she is crippled.’ So I heard him reply as if he was angry, ‘We have more need that she should supplicate for us.’ So I left and then an old woman came out and said, ‘You have left him and he (Imaam Ahmad) is supplicating for her.’ So when I came to our house, and knocked the door my mother came out to me walking.”’ Adh--Dhahabee said, “This event is reported from ‘Abbaas by two reliable narrators,

Al-Marroodhee said, “Ahmad said to me, ‘1 have not written a hadeeth except that I have acted upon it, to the point that when it came to me that the Prophet (swallallahu alaihi wasallam) got himself cupped and gave Aboo Taybah a deenaar [101] - I gave the blood-letter a deenaar when he cupped me.

‘Abdullaah ibn Ahmad said, “I heard my father say, ‘Ash-Shaafi’ee said, ‘0 Aboo ‘Abdullaah, if a hadeeth is authentic with you then inform me of it so that 1 may return and act upon it. You are more knowledgeable of the authentic narrations than us. So if a narration is authentic, then inform me so that I can accept it, whether it is narrated from Koofah, Basrah, or Shaam.

Ibn Raahawaih said, “When Ahmad travelled to ‘Ahdur-Razzaaq his money ran out. So he hired himself out to work for some camel-drivers until he reached San’aa. His companions offered him monetary assistance but he refused to accept it.

Yahyaa ibn Ma’een said, “I have not seen the like of Ahmad, we have accompanied him for fifty years, and he never boasted about anything from the good which he was characterised with.”

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[101] Reported by al-Bukhaaree and Muslim.

‘Abdullaah ibn Ahmad said, “My father used to recite a seventh of the Qur’aan every day and he would sleep briefly after ‘Ishaa. Then he would arise and pray and supplicate until dawn.”

Ahmad ad-Dawraqee said, “When Ahmad ibn Hanbal returned from ‘Abdur-Razzaaq, I saw him looking very weak in Makkah and he was clearly tired out and exhausted. I spoke to him so he said, ‘It is insignificant compared to the benefit we have taken from ‘Abdur-Razzaaq”’

Al-Marroodhee said, “When Aboo ‘Abdullaah remembered death, remembrance of it would take hold of him severely, and he would say, ‘Fear prevents me from food and drink, and when I remember death all the affairs of this world become insignificant. It is just a matter of a small amount of food, sufficient clothing and a few limited days. I do not hold anything equal to poverty, and if I was able, I would go off so that people would not mention me.’ And he said, ‘I wish I could live unknown in the mountain-passes of Makkah. I have been tested with fame. indeed I wish for death day and night.

Ahmad said, “One who takes up theological rhetoric (kalaam) will not Prosper, and will not be free from becoming Jahmiyy.”

Al-Marroodhee said, “I have not seen the poor honoured more highly than in the gathering of Ahmad. He would favour them, and be less inclined to the worldly people. He displayed gentleness forbearance and was not a hasty person. He was a person of great modesty and characterised by calmness and dignified bearing. When he sat in a gathering to deliver verdicts after ‘Asr he would not speak until he was asked a question, and when he went out to his mosque he would not put himself in front of the people.”

Aboo Bakr al-Marroodhee said, “Aboo ‘Abdullaah would not behave ignorantly and if anyone treated him ignorantly then he would have patience and overlook it, and say, ‘Allaah suffices.’

He was not a person who bore grudges and was not hasty.' He was very modest and of good character. He would always have a cheerful countenance and was gentle and affable, not coarse and harsh. He would love for Allaah's sake and hate for Allaah's sake. If something pertained to the Religion he would become very angry, and he would put up with the harm caused by neighbours."

Saalih ibn Ahmad said, "I often heard my father recite Sooratul-Kahf, and I often heard him say, '0 Allaah keep us safe, keep us safe."'

Al-Marroodhee said, "I saw Aboo 'Abdullaah standing in Prayer with his due portion of recitation for about half of the night, until close to dawn, and I saw him praying in the time between Maghrib and 'Ishaa."

Ar-Ramaadee said, "I heard 'Abdur-Razzaaq, and when Ahmad was mentioned his eyes shed tears and he said, 'He came and it reached me that he had run out of money, so I took ten deenaars and offered them to him, so he smiled and said, '0 Aboo Bakr, if I accepted anything from the people I would accept from you.' But he would not accept anything from mc."

Ahmad ibn Shihaah al-Isfaraayeenee said, "I heard Ahmad, when he was asked about whom we should hear and write narrations from on our way, say, 'Take from Hannaad and Sufyaan ibn Wakee', and in Makkah from Ibn Abee 'Umar. And beware of writing anything at all from anyone from the companions of innovated sects. Take from the companions of the narrations and sunnah,"

Concerning the Trial with Regards to the Qur'aan [102]

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[102] The saying that the Qur'aan is created was innovated by Bishr al-Mareesee, and due to this innovation the Khaleefah ar-Rasheed swore that if he caught Bishr, he would kill him. However the Khaleefah al-Ma'moon studied theological rhetoric (kalaam) and was attended by

Saalih ibn Ahmad said, "I heard my father say, 'When we entered upon Ishaaq ibn Ibraaheem to bhe tried he read to us the proclamation of the one who had gone to Tarus...' meaning al-Ma'moon, '...and from what he read out to us was: "**There is nothing like unto Him**" [103]

"He, the Creator of all things." [104]

So I said: **"And He is the All-Hearer, the All-Seer."** [105]

Saalih said, "Then the people were tried, and those who refused to consent were threatened that they would be imprisoned. So all of the people consented except for four: my father, Muhammad ibn Nooh, al-Qawaareeree and al-Hasan ibn Hammaad Sajjaadah. Then these last two consented and my father and Muhammad remained in prison for some days. Then the order came from Tarus that they were to be brought in chains together."

'Abbaas ad-Dooree said: I heard Ja'far al-Anbaaree say, "When Ahmad was taken off to al-Ma'moon I heard of it, so I crossed the Euphrates and came to him, and found him sitting in a small room. I greeted him with salaam and he said, '0 Aboo Ja'far, you have troubled yourself.' So I said, 'Today you are a head whom the people follow, So, by Allaah, if you consent to the saying that the Qur'aan is created, then the rest of the people will consent to it. But if you refuse, then many people will refuse, and even if the man does not kill you then you will still die, and death is certain. So fear Allaah and do not consent.' So Ahmad began to weep, and say, just as Allaah

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some of the heads of the Mutazilah who made this saying alluring to him, until he adopted it, called the people to it, and set up the trial (al-Mihnah) for it.

[103] Soorah ash-Shoorah (42): 11.

[104] Soorah al-An'aam (6):102

[105] Soorah ash-Shooraa (42): 11

wills.' Then he said, '0 Aboo Ja'far, repeat it to me.' So I repeated it to him, and he was saying, 'Just as Allaah wills

Al-Fadl ibn Ziyaad said, "I heard Ahmad ibn Hanbal - on the first day that Ishaaq tried him, after he (i.e., Ishaaq) left, and that was in Jumaadal-Aakhirah of the year 2l8H. He sat at his place of Prayer, and a group of people asked him who had consented. It was as if this was a severe burden upon him so he said, 'Not one of our companions consented, and all praise is for Allaah.' Then he mentioned those who consented and those who agreed to most of what they wanted, and those who said, 'It is something done, and new.' 'He tried them each once, and he would try me twice. He said to me, 'What do you say about the Qur'aan?' So I said, 'The Speech of Allaah, not created.' So he made me sit at the side and then questioned the others. Then he brought me forward again and questioned me again and sought to use texts whose meanings were not directly manifest, so I said: **"There is nothing like unto Him, and He is the All-Hearer, the All-Seer."** [106]

So he said to me, 'What is as-Samee'al-Baseer?' So I said, 'That is what He, the Most High, said."

Muhammad ibn Ibraaheem al-Booshanjee said, "In ar-Raqqah they began to remind Aboo 'Abdullaah about the allowance of verbally affirming to save oneself, and the reports about that. So he replied, What will you do with the hadeeth of Khabbaab, 'Amongst those who came before you a man would be sawn in half, but that would not cause him to abandon his Religion." [107] So we gave up hope regarding him.' And he said, 'I do not mind about imprisonment, since, it and my house are the same, nor about being beheaded, but rather I fear the trial of the whip.' So a fellow prisoner heard him and said, 'Don't be concerned, 0 Aboo 'Abdullaah, for it will only take two lashes, then after that

[106] Soorah ash-Shooraa (42): 11

[107] Reported by Ahmad, al-Bukhaaree and Aboo Daawood.

you won’t notice the rest of them strike you.’ So it was as if he felt at peace because of this.”

Saalih ibn Ahmad said, “My father and Muhammad ibn Nooh were taken from Baghdaad in chains. So we went out with them to al-Anbaar. Then Aboo Bakr al-Ahwal asked my father, ‘0 Aboo ‘Abdullaah, if you are threatened with the sword will you consent?’ He replied, ‘No.’ Then they were taken, and I heard my father say, ‘We came to ar-Rahbah, and we left there in the middle of the night, and a man came up to us and said, ‘Which of you is Ahmad ibn Hanbal?’ So it was said to him, ‘This one.’ So he said to the camel drivers, ‘Steady on,’ then he said, ‘0 you, how will it harm you if you are killed here and you enter into Paradise?’ Then he said, ‘I entrust you to Allaah’s safe keeping,’ and he departed. So I asked about him and it was said to me, ‘He is a bedouin Arab from the tribe of Rabee’ah who makes clothes of fur in the desert. He is called Jaabir ibn ‘Aamir, and is said to be a good person.”’

lbraaheem ibn ‘Abdullaah said, “Ahmad ibn Hanbal said, ‘I did not hear a word since I fell into this affair stronger than the saying of the bedouin who spoke to me at Rahbah Tawq. He said, ‘0 Ahmad, if you die for the truth then you will die a martyr, and if you live, you will live in a praiseworthy state,’ so that strengthened my heart.”’

The Death of al-Ma ‘moon who was Succeeded by al-Mu ‘tasim

Saalih ibn Ahmad said, “My father said, ‘Then we proceeded to Adhana and left in the middle of the night. So when the town gate was opened a man declared, ‘Good news! The man has died,’ meaning al-Ma’moon. My father said, ‘And I had supplicated to Allaah that I should not see him.”’

Saalih said, “So when my father and Muhammad ibn Nooh came to Tarsus, they were then sent back to ar-Raqqah, and were placed on hoard a boat. So when they reached ‘Aanah,

Muhammad died, and his chains were removed and my father prayed over him."

Hanbal said, "Aboo 'Abdullaah said, 'I did not see anyone, along with his young age and knowledge, who better stood firm for Allaah's sake than Muhammad ibn Nooh. I hope that his actions were sealed with good. One day he said to me, '0 Aboo 'Abdullaah — for Allaah, for Allaah. you are not the same as me, you are a man who is followed. The people stretch their necks towards you to see what you will do. So fear Allaah, and be firm for Allaah's sake,' or the like of it. Then he died, and I prayed over him and buried him,' I think he said, 'In 'Aanah

Saalih said, "And my father was taken to Baghdaad in chains and remained a few days in Yaasiriyyah. Then he was imprisoned in a house hired by the house of 'Umaarah. Then he was moved to the general prison in Mawsiliyyah street, and he said, 'I used to lead the prisoners in the Prayer and I was chained. Then in Ramadaan of the year 219H ...' - I say, 'that was after the death of al-Ma'mooti by fourteen months' - '... I was moved to the house of Ishaaq ibn Ibraaheem, i.e., the deputy of Baghdaad.

As for Hanbal, he said, "Aboo 'Abdullaah was imprisoned in the house of 'Umaarah in Baghdaad in the stable of the Amir Muhammad ibn Ibraaheem, the brother of Ishaaq ibn Ibraaheem, and he was severely restricted in his imprisonment and fell ill in Ramadaan. Then after a short while he was moved to the general prison. He remained in prison for about thirty months. We used to come to him and he read the book al-Irjaa to me and other books while in the prison. I saw him lead them in the Prayer in chains. He would take his foot out of the main manacle at the times of Prayer and sleep."

Saalih ibn Ahmad said, "My father said, 'Each day two men would come to me, one called Ahmad ibn Ahmad ibn Rabaah and the other Aboo Shu'ayb at-Hajjaam. They would not cease debating with me, and when they finished they would call for

another shackle to be added to those already upon me, so that there were four upon my legs. Then on the third day he entered and debated with me, so I said, 'What do you say about Allaah's knowledge?' So he said, 'Created.' So I said, 'You have disbelieved in Allaah.' So the messenger who used to attend sent by Ishaaq ibn Ibraaheem said, 'This is a man sent by the AmeerulMu'mineen.' So I said, 'He has committed Unbelief.' Then on the fourth night al-Mu'tasim commanded Ishaaq to convey me to him, so I was entered upon Ishaaq. He said, '0 Ahmad, by Allaah, it is your life that you are to lose. He will not kill you with the sword. He desires, if you do not consent and agree with him, to lash you continually, and then to kill you in a place where you will see neither sun nor moon. Is it not the case that Allaah, the Most High, said:
"We verily have made it a Qur'aan in Arabic." [108]

Can something which is made, be anything but created?' So I said, 'Then Allaah, the Most High, said:

"And made them like an empty field of stalks (of which the corn has been eaten up by the cattle)."[109]

Did he create them (like that)?' So he remained silent. Then when we came to the place known as 'The Gate of the Garden' I was taken out and placed upon a riding beast in my chains. There was nobody there to hold me, so more than once I nearly fell off upon my face due to the weight of the chains. So I was brought to the home of al-Mu'tasim and entered into a room. Then I was entered into a separate house, and the door was locked upon me, it was the middle of the night and there was no candle. I wanted to make wudoo, so I held out my hands and found a container of water and a basin. I made wudoo and prayed. Then in the morning I took out the draw-string of my trousers and tied my chains with it so that I could carry them, and I secured my trousers. Then the messenger of al-Mu'tasim

[108] Soorah az-Zukhruf (43):3.
[109] Soorah al-Feel (105):5

came and said, 'Respond to his call,' so he took my hand and entered me upon him and I was holding the draw-string in my hand, carrying the chains.

I came to him and he was sitting, and Ahmad ibn Abee Duwaad was present and had gathered a large number of his companions. So al-Mu'tasim said to me, 'Come close, come close,' and continued until I was near to him, then he said, 'Sit,' so I sat and the chains had become heavy for me. I remained for a while, and then I said, 'Do you permit me to speak?' So he said, 'Speak.' I said, 'What did Allaah and His Messenger call to?' So he remained silent for a short while, then said, 'To the testification that none has the right to he worshipped except Allaah.' So I said, 'Then I testify that none has the right to be worshipped except Allaah.' Then I said, 'Your grandfather Ibn 'Abbaas said, 'When the deputation of Abul-Qays came to Allaah's Messenger (swallallahu alaihi wasallam) they asked him about Eemaan, so he said, 'Do you know what Eemaan is?' So they said, 'Allaah and His Messenger know best.' He said, 'The testification that none has the right to be worshipped except Allaah it, and that Muhammad is the Messenger of Allaah, and to establish the Prayer, and to give the Zakaat, and to give the fifth due from war-booty." [110] So he, i.e., al-Mu'tasim, said, 'If I had not found you held by the one who came before me I would not have taken you.' Then he said, '0 'Abdur-Rahmaan ibn Ishaaq did I not order you to cease the trial?' So I said, 'Allaah is greater! That would be a great relief for the Muslims.' Then he said to them, 'Debate with him, and speak to him, 0 'Abdur-Rahrnaan, speak to him.' So he said, 'What do you say about the Qur'aan?' So I said, 'What do you say about Allaah's Knowledge?' So he remained silent. So one of them said to me, 'Has not Allaah, the Most High, said:

"Allaah is the Creator of all things." [111]

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[110] Reported by al-Bukhaaree and Muslim
[111] Soorah ar-Ra'd (13):16

And is not the Qur'aan a thing?' So I said, 'Allaah says:

"Destroying everything." [112]

So it destroyed everything except what Allaah willed (should not be destroyed).' So one of them said:

"Comes not unto them an admonition from their Lord as a recent revelation." [113]

Can something come newly except that which is created?'

So I said: Saad. **By the Qur'aan full of reminding.[114]**

So the adh-Dhikr is the Qur'aan, whereas that one has no al (i.e. is indefinite).' One of them then mentioned the hadeeth of 'Imraan ibn Husayn, 'Allaah created. the Dhikr ..., [115] so I said, 'This is a mistake, more than one person has narrated to us, 'Allaah wrote the Dhikr' And they sought to use the hadeeth of Ibn Mas'ood, 'Allaah did not create anything neither Paradise, nor Fire, nor heaven, Nor earth, greater than Aayatul-Kursce. ' So I said, 'The creation refers to the Paradise, the Fire, the heaven and the earth, and. not the Qur'aan.' So one of them said, 'The hadeeth of Khabbaah, '0 so and so, draw near to Allaah with whatever you are able to, and you ill not draw closer to Him with anything more beloved to Him than His Speech.' So I said, 'That is how it is.'

Saalih said, 'And lbn Abee Duwaad was looking angrily at my father, and my father said, 'One would speak and I would rebut him, and another would speak and I would rebut him. Then when one of them was cut off, Ibn Abee Duwaad would butt in and say, 0 Ameerul-Mu'mineen, he is, by Allaah, astray, leading

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[112] Soorah al-Ahqaaf (46):25
[113] Soorah al-Anbiyaa (21):2
[114] Soorah Saad (38):1
[115] Reported by Bukharee

others astray, an innovator!' So he would say, 'Speak with him, debate' with him.' So one would speak to me and I would rebut him, and another would speak to me and I would rebut him. Then when they came to a standstill al-Mu'tasim would say, 'Woe to you, O Ahrnad, what are you saying?' So I would say, '0 AmeerulMu'mineen, give me something from the Book of Allaah, or the Sunnah of Allaah's Messenger (swallallahu alaihi wasallam), so that I may speak accordingly.' So Ahmad ibn Abee Duwaad said, 'You only say what is in the Book and the Sunnaah?' So I said to him, 'You are twisting my words and you know best about that, l have not said anything for which I should be imprisoned or chained.'

Hanbal said: Aboo 'Abdullaah said, 'They sought to say such evil things as a proof against me that my heart cannot retain them, nor can my tongue he brought to say them. They rejected the narrations, and I did not think they were upon this until I heard it, and they raised their voices, saying, 'The opponent says such and such. So I used the Qur'aan as a proof against their saying, with His Saying:

"0 my father! Why do you worship that which hears not and sees not?" [116]

'Do you deny this?' So they said, 'He has made resemblance, 0 Ameerul-Mu'mineen, he has made resemblance.'

Muhammad ibn Ibraaheem al-Booshanjee said, 'Some of our companions narrated to me that Ahmad ibn Abee Duwaad turned to Ahmad to speak to him, but he did not turn to him, so al-Mu'tasim said, '0 Ahmad, will you not speak to Aboo 'Abdullaah?' So I said, 'I do not know him to be from the people of knowledge so that I should speak to him.' Saalih said, 'Then al-Mu'tasim said, '0 Ahmad, by Allaah I wish well for you, and I am concerned for you just like my concern for my son Haaroon.

[116] Soorah Maryam (19):42.

So what do you say?' I said, 'Give me something from the Book of Allaah and the Sunnah of His Messenger.'

So when the meeting became very prolonged he became exasperated and ordered everyone to leave. He kept me back with 'Abdur-Rahmaan ibn Ishaaq to speak to me, and he said, 'Woe to you! Respond to me!' And he said, 'Woe to you, had you not used to come to us?' So 'Abdur-Rahmaan said to him, '0 Ameerul-Mu'mineen, I have known him for thirty years, he holds obedience to you and Hajj and Jihaad along with you.' So he said, 'By Allaah! he is a person of knowledge, a scholar of understanding and it would not displease me for him to be along with me rebutting the false religions for me.' Then he said, 'Hadn't you used to know Saalih ar-Rasheedee?' I said, 'I have heard of him He said, 'He was my educator, and was sitting over there,' and he pointed to a corner of the house, 'but he asked me about the Qur'aan and disagreed with me, so I ordered that he be trampled on and dragged away! 0 Ahmad, give me some response that will contain the slightest relaxation — so that I may free you with my own hands.' I said, 'Give me something from the Book of Allaah and the Sunnah of His Messenger.' So the sitting became prolonged (and) so I was sent back again.

Then when it was after Maghrib two men from the companions of Ibn Abee Duwaad were sent to me to spend the night with me, and to debate and stay with me. So at the time for breaking the fast food was sent, they tried hard to persuade me to eat it, but I would not, and it was Ramadaan. Then in the night al-Mu'tasim sent Ibn Abee Duwaad to me and he said, 'The Ameerul-Mu'mineen says to you, 'What do you say?' So I gave the same answer as I had been giving previously. Thus Ibn Abee Duwaad said, 'By Allaah, your name was written down amongst the seven [117] but I erased it, and it grieved me that

[117] i.e., Yahyaa ibn Ma'een, Ahoo Khaythamah, Ahmad ad-Dawraqee, al-Qawaareeree, Sa'dawaih, Ahmad ibn Hanbal and it is said, Khalaf al-Makhzoomee. Manaawibul-Imaam Ahmad of Ibnul-Jawzee.

they seized you. Then he said, 'The Ameerul-Mu'mineen has sworn that he will lash you again and again, and cast you into a place where you will not see the sun, and he said, 'If he responds to me, I will free him with my own hands.' Then he left. In the morning his messenger came and took me by the hand and lead me to him, and he said to them, 'Debate with him and speak to him.' So they debated with me and I rebutted them, and when they came with some innovated rhetoric not in the Book or the Sunnah I said, 'I do not know what this is.' So they said, '0 chief of the Believers, when he finds a proof against us he stays firm, and when we say anything to him he says, 'I do not know what this is.' He said, 'Then debate with him.' So a man said, '0 Ahmad, I see that you mention the ahaadeeth and take that as your position.' So I said, 'Then what do you say about His Saying:

"Allaah commands you as regards your children's (inheritance). To the male, a portion equal to that of two females." [118]

He said, 'Allaah has particularised it to the Believers.' I said, 'What do you say if he is the killer or a slave?' So he was silent, and I used this as a proof against them since they used the apparent meaning of the Qur'aan as a proof, so when he said to me, I see that you take the ahaadeeth as your position' I used the Qur'aan as a proof, meaning the Sunnah paricularised and made exception with regard to the murderer and the slave, and it took them out of the general ruling.' So this continued until close to midday. Then when he became exasperated he said that everyone should leave. Then he remained behind with me and with 'Abdur-Rahmaan ibn Ishaaq, and continued speaking to me. Then he stood and entered his apartments and I was sent back.

On the third night it seemed as if something was going to be done with me on the next day, so I asked the guard to bring me a cord. He did so, and I tied my chains together with it and

[118] Soorah an.Nisaa (4):11

returned the draw-string to my trousers for fear that something should happen which would cause me to become naked. Then on the next morning I was entered into the house, and it was full of people. So I was moved from place to place, and saw some men with swords and others with whips and other things. Hardly any of them had been present in the previous two days. When I reached him he said, 'Sit.' Then he said, 'Debate with him, speak with him.' So they debated with me. One would speak and I would rebut him, and my voice began to rise above their voices, so someone standing by me indicated to me with his hand. When the meeting became prolonged he called me to one side and spoke to me in private, and he said to me, 'Woe to you, 0 Ahmad! Respond to me so that I may free you with my own hands,' so I replied to him as before, so he said, 'Upon you be…" and he mentioned a curse, 'Seize him, drag him off and strip off his outer garment. So I was dragged off and my outer garment was removed. I had a hair from the hair of the Prophet (swallallahu alaihi wasallam) in the sleeve of my shirt, so Ishaaq ibn Ibraaheem turned to me and said, 'What is this small pouch?' I said, 'A hair from the hair of Allaah's Messenger (swallallahu alaihi wasallam),' some of them rushed to tear the shirt away from me, (but) al-Mu'tasim said, 'Do not tear it.' So it was taken off and I think that the shirt was not ripped off because of the hair. Then al-Mu'tasim sat upon his seat and he said, 'Bring the flogging posts and the whips.' So the flogging posts were brought forward and my arms were stretched, and someone behind me said, 'Seize the two pommels of the frame and hold them tightly,' but I didn't understand what he said, so my arms became dislocated.'

Muhammad ibn Ibraaheem al-Booshanjee said, 'They mention that when al-Mu'tasim saw them tie Ahmad to the flogging posts, and he saw how he remained firm and resolute he felt like relenting, until Ahmad ibn Abee Duwaad incited him and said, '0 Ameerul-Mu'mineen, if you leave him it will be said, 'He has renounced the view of al-Ma'moon," and he caused him to become angry, so that provoked him to continue with the lashing.'

Saalih said, "My father said, 'When they brought the whips al-Mu'tasim examined them and said, 'Bring me different ones.' Then he said to those who were to perform the lashing, 'Come forward.' Each of them would come forward and lash me twice, and he would say to him, 'Strike him with severity, may Allaah cut off you hand!' Then he would move aside and another would step forward and lash me twice, and every time he would say, 'Strike him with severity, may Allaah cut off your hand!' Then after they had given me seventeen lashes al-Mu'tasim came up to me, and said, '0 Ahmad, why are you killing yourself? By Allaah, I feel sympathy for you,' and 'Ujayf was prodding me with the hilt of his sword, saying, 'Do you wish to get the better of all these people?' Others said, 'Woe to you! Your ruler is standing at your head,' and others said, '0 Ameerul-Mu'mineen, I will take the responsibility of his blood, kill him,' and they said, '0 Chief of the Believers, you are fasting and you are standing in the sun!'

He said to me, 'Woe to you Ahmad, what do you have to say?' So I said, 'Give me something from the Book of Allaah or the Sunnah of Allaah's Messenger, so that I should speak accordingly.' Thus he returned and sat down and said to those with the whips, 'Come forward, and cause severe pain, may Allaah cut off your hand.' Then he stood up again and said, 'Woe to you Ahmad, respond to me. So they turned to me and said, '0 Ahmad, your ruler is standing before you!' And 'Abdur-Rahmaan said, 'Who from your companions has done as you have done regarding this matter?'

And al-Mu'tasim was saying, 'Give me even the slightest agreement so that I may set you free with my own hands.' Then he went back and said to those with the whips, 'Come forward.' So each would come forward and lash me twice and then move away and each time he would say, 'With force, may Allaah cut off your hand,' eventually I lost consciousness. Then I came around and the chains had been removed from me. A man who had been present said, "We threw you down upon

your face, and threw a mat upon your back and trampled upon you,' and I was not aware of that. Then they brought me gruel and said, 'Drink it and vomit. So I said, 'I will not break my fast.' I was taken to the house of Ishaaq ibn Ibraaheem and it became time for the Zuhr Prayer, so Ibn Samaa'ah went forward and led the Prayer. When he completed the Prayer he said to me, 'You prayed when blood was flowing upon your clothes? So I said, "Umar prayed and his wound was pouring blood forth." [119]

Saalih said, 'Then he was left alone and allowed to return home. He had remained in prison from the time he was taken until he was lashed and released for twenty-eight months. One of the two men who was along with him said, '0 son of my brother, may Allaah have mercy upon Aboo 'Abdullaah. By Allaah, I have never seen anyone like him. I kept saying to him at the time food was brought to us, '0 Aboo 'Abdullaah you are fasting in a place where you have excuse,' and he was very thirsty, so he said to the person in charge of drinking water, 'Give me some.' So he gave him a bowl a containing water and ice, he took it and looked into it, but then returned it without drinking. I was amazed at his patience in putting up with hunger and thirst in that frightful condition.'

Saalih said, 'So I used to try by various means to get food through to him, or at least some bread, during those days — but I was unable. A man who was present with him informed me that he had no food during those three days when they debated with him, but he didn't make a slip with regard to a single word. He said, 'And I didn't think that anyone could have the courage and strength of heart that he did.'

Hanbal said, "I heard Aboo 'Abdullaah say, 'I became unconscious a number of times, and when the lashing stopped I came around. When I became limp and dropped, the lashing was halted and this happened a number of times, and I saw

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[119] Reported in al-Muwatta of Imaam Maalik

him, (meaning al-Mu'tasim), sitting in the sun without shade and I heard him say to Aboo Duwaad, when I came around, 'I have earned a great sin for what I have done to this man.' So he replied, '0 Ameerul-Mu'mineen, he is, by Allaah, an Unbeliever, a Mushrik. He has committed shirk in more than one way.' He continued speaking with him until he dissuaded him from what he wanted to do, and he had wanted to release me without lashing me, but he (Ibn Abee Duwaad) and Ishaaq ibn Ibraaheem would not leave it at that."'

Hanbal said, "And it reached me that at-Mu'tasim said to Ibn Abee Duwaad after Aboo 'Abdullaah was lashed, 'How many lashes did he receive?' So he said, 'Thirty four or so.

Abul-Fadl Saalih said, "He was released and allowed home and was taken to the cellar. One who specialised in wounds and their treatment was brought in, and he said, 'I have seen men who have received a thousand lashes, but I have never seen a case as bad as this...' and he would come to treat him. His face had been struck more than once, and he remained flat upon his face for as long as Allaah willed. Then the man said to him, 'There is some flesh here which I must cut,' so he brought an iron tool and would hold the flesh with it and cut it with a knife, and Ahmad bore all of this, only raising his voice with praise of Allaah, and he was cured. However he continued to feel pain in some places, and the marks of the lashing were clearly visible on his hack until he died."

At-Tufaawee said, '0 Aboo 'Abdullaah, the common people hold you in esteem. So he said, I praise and thank Allaah for my Religion, indeed this is the just Religion. If I had said what they wanted, I would have committed Unbelief.' So at-Tufaawee said, 'Inform me about what they did to you. So he said, 'When they lashed me, I started to remember the saying of the bedouin Arab. Then the one with the very long heard, meaning 'Ujayf, came and struck rue with the hilt of his sword. Then when that came about I said, 'Relief has come, he is about to behead me, and so I may be at peace.' And Ibn Samaa'ah said,

‘0 Ameerul-Mu’mineen, strike his neck, and I will take responsibility for the shedding of his blood.’

So Ibn Abee Duwaad said, ‘Do not do that, since if he is killed or (lies in your home the people will say that he stayed patient until death, so the people will take him as one to be followed, and they will remain upon what they are upon. Rather release him now, so that if he dies outside your house the people will be unsure of what occurred, some will say, ‘He responded’ and some will say, ‘He did not respond.’ So at-Tufaawee said, ‘How could it have harmed you if you had said it?’ Aboo ‘Abdullaah said, ‘if I had said it I would have been guilty of Unbelief.’

Aboo Zur’ah said, ‘Al-Mu’tasim called for the paternal uncle of Ahmad and then said to the people, ‘Do you recongnise him?’ They said, ‘Yes, he is Ahmad ibn Hanbal.’ He said, ‘Then look at him, is he not sound and healthy in his body?’ So they said, ‘Yes.’ If he had not done this I would have feared that something very serious [i.e., revolt] would have occurred for him. So when he said, ‘Then I am handing him over sound and healthy in his body,’ the people became calm and settled down.’

Hanbal said, ‘And I heard him [i.e., Ahmad] say, ‘Everyone who spoke against me, then I have pardoned him except for an innovator, and I have pardoned Aboo Ishaaq, meaning, al-Mu’tasim, since I see that Allaah says:

“Let them pardon and forgive. Do you not love that Allaah should forgive you?” [120]

and the Prophet (swallallahu alaihi wasallam) ordered Aboo Bakr to pardon in the case of Mistah - and how would it benefit you that Allaah should punish your Muslim brother because of you?’

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[120] Soorah an-Noor (24):22

Ibn Abee Ya'laa reports in his Tabaqaatul-Hanaabilah [121], 1/163-167, from Sulaymaan ibn 'Abdullaah as-Sijzee (who said), "I came to the door of al-Mu'tasim and saw that the people had crowded together at his door, as if it was the day of 'Eed. I entered the place and saw a spread out carpet and a chair that had been thrown on the floor. I stood facing the chair and whilst I was standing, al-Mu'tasim approached and sat on the chair. He removed his shoes from his feet and placed one foot on top of the other. Then he said, 'Let Imaam Ahmad be present,' so he was brought out in his presence. After Imaam Ahmad had stood in front of him and greeted him he (al-Mu'tasim) said, '0 Ahmad, speak and do not be afraid.' So Imaam Ahmad said, "By Allaah, 0 AmeerubMu'mineen, I have just entered upon you and there is not a seed's weight of anxiety in my heart."

Al-Mu'tasim said to him, 'What do you say about the Qur'aan?'

He said, "The speech of Allaah, eternal, not created. Allaah, the Mighty and Majestic, said: **"And if anyone of the Mushrikeen seeks your protection, then grant him protection, so that he may hear the Word of Allaah (the Qur'aan)." [122]**

So he said, 'Do you have a proof other than this?'

Imaam Ahmad replied, "Yes, 0 Ameerul-Mu'mineen, the saying of Allaah, the Mighty and Majestic:

"Ar-Rahmaan. He taught you (mankind) the Qur'aan." [123]

And He did not say: 'Ar-Rahmaan. He created the Qur'aan.' And His saying, the Mighty and Majestic:

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[121] With the verification and checking of Fawwaaz Ahmad Zumarlee

[122] Soorah at-Tawbah (9):6

[123] Soorah ar-Rahmaan (55):l-2

“Yaa seen. By the Qur’aan, full of wisdom” [124]

And He did not say: ‘Yaa Seen. By the Qur’aan (that is) created.’

So al-Mu’tasim said, ‘Imprison him.’ So he was imprisoned and the people dispersed. When I arose (the next morning) I made my way to the door (of al-Mu’tasim) and the people were entering, so I entered along with them. Al-Mu’tasim approached and sat on his chair and said, ‘Bring Ahmad ibn Hanbal,’ and so he was brought. When he stood in front of him, al-Mu’tasim said to him, ‘How were you in your cell yesterday, 0 Ahmad?’

Imaam Ahmad said, “In goodness, and all praises are due to Allaah, except that in my cell, 0 Ameerul-Mu’mineen, I saw something amazing.”

He said to him, ‘And what did you see?’ So he replied, “I arose in the middle of the night, performed ablution for the prayer and prayed two rak’ahs. In one rak’ah I recited: ‘Al.Hamdulillaah ...‘ and ‘QulA’oodhu bi-Rabbin.Naas,’ and in the second rak’ah: ‘Alhamdulillaah ...‘ and ‘Qul.A’oodhu bi-Rabbil-Falaq.’ Then I sat down, read the tashahhud and gave salutation (to my right and left). Then I stood (again), made the takbeer and recited: ‘Alhamdulillaah ...‘ and then I desired to read: ‘Qul-Huwallaahu-Ahad,’ and I was not able. I tried hard to read something else from the Qur’aan and I was not able. . Then I stretched my eyes to the corner of the prison and (behold) I saw the Qur’aan laid out (on the floor), dead. So I washed it and shrouded it, then prayed over it and buried it.”

So al-Mu’tasim said, ‘Woe be to you, 0 Ahmad, and does the Qur’aan die!?’ So Ahmad said to him, “Well, that is what you say — that it is created. And everything that is created dies.” Al-Mu’tasim said, ‘Ahmad has subdued us, Ahmad has subdued us.’

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[124] Soorah Yaa Seen (36): 1-2

Then Ibn Abee Duwaad and Bishr al-Mareesee said, 'Kill him, so that we can rest (in his absence).' Al-Mu'tasim said, 'I have pledged to Allaah that I will not kill him with a sword and that I will not order for him to be killed with a sword.' Ibn Abee Duwaad said to him, '(Then) lash him with a whip.' So al--Mu'tasim said, 'Yes,' and then said, 'Bring the executioners,' and so they were brought.

Al-Mu'tasim said to one of them, 'With how many lashes will you kill him?' He said, 'With ten, 0 Ameerul-Mu'mineen.' Then he replied, 'Take him to yourself (heat him).'

Sulaymaan as-Sijzee continued, 'So Imaam Ahmad was undressed and made to wear a garment of wool around his waist. Two new ropes were drawn tight around his hands. The man took the whip in his hand and said, 'Shall I strike him, 0 Ameerul-Mu'mineen?''

Al-Mu'tasim said, 'Strike him,' and he struck him with one lash. Imaam Ahmad said, "All praise is due to Allaah" Then he lashed him a second time and Imaam Ahmad said, "Whatever Allaah will occurs." Then he struck him a third time and lmaam Ahmad said, "There is no movement nor power save that of Allaah, the Most High, the Mighty."

When the man desired to strike him a fourth time I looked at the garment around his waist and it had become loose. He wished that he should fall to the ground, so he raised his head towards the sky and moved his lips — and suddenly the earth shook and two hands came out of it, and supported his weight, by the power of Allah, the Mighty and Majestic.

When al-Mu'tasim saw that he said, 'Leave him,' then Ibn Abee Duwaad came to him and said, '0 Ahmad, say in my ear: 'The Qur'aan is created,' So that I may save you from the hand of the khaleefah.' So Imaam Ahmad said to him, "0 Ibn Abee Duwaad, say in my ear: 'The Qur'aan is the Speech of Allah, it

is not created,' so that I save you from the punishment of Allaah, the Mighty and Majestic." Al-Mu'tasim then said, 'Place him into the prison.'

Sulaymaan said, 'He was then carried to the prison and the people departed, so I departed with them. Then when the next day arrived the people came (to the door of al-Mu'tasim) so I came with them and stood in front of the chair. Then al-Mu'tasim appeared and sat on the chair and said, 'Bring Ahmad ibn Hanbal.' So he was brought and when he stood in front of him al-Mu'tasim said to him, 'How were you in your cell during the night, 0 son of Hanbal?'

He said, "In goodness, and all praises are due to Allaah." Al-Mu'tasim said, '0 Ahmad, I saw a dream yesterday.' He said, "And what did you see, 0 Ameerul-Mu'mineen?" He said, 'I saw in my dream as if there were two lions approaching me and they desired to tear me apart. And then two angels appeared and repelled them from me. They gave me a hook and said to me, 'This written (piece) is the dream that Ahmad ibn Hanbal saw in his cell.' So what is it that you saw, 0 son of Hanbal?'

So Ahmad faced al-Mu'tasim and said, "0 Ameerul-Mu'mineen, is the book with you?" He said, 'Yes, and when I awoke, I read what was in it.

So Ahmad said to him, "0 Ameerul-Mu'mineen, I saw as if the Day of Judgement had been established, and as if Allaah had gathered the first and the last (of people) in a single plain and He was calling them to account. Whilst I was standing, I was called for, so I proceeded until I stood in front of Allaah, the Mighty and Majestic, and He said to me, '0 Ahmad, for what were you beaten?' I said, "On account of the Qur'aan." He said, "And what is the Qur'aan?" I said, "Your words, 0 Allaah, belonging to You." He said, 'From where do you (derive and) say this?' I said, "0 Lord, 'Abdur-Razzaaq narrated to me." So 'AbdurRazzaaq was called for and he was brought, until he was made to stand in front of Allaah, the Mighty and Magnificent,

and He said to him, 'What do you say about the Qur'aan, 0 'Abdur-Razzaaq?'

He said, 'Your words, 0 Allaah, belonging to You,' so Allaah said, 'From where do you (derive and) say this?' He said, 'Ma'mar narrated to me.' So Ma'mar was called for and he was brought, until he was made to stand in front of Allaah, the Mighty and Magnificent, and He said to him, 'What do you say about the Qur'aan, 0 Ma'mar?'

He said, 'Your words, 0 Allaah, belonging to You,' so Allaah said, 'From where do you (derive and) say this?' He said, 'Az--Zuhree narrated to me.' So az-Zuhree was called for and he was Brought, until he was made to stand in front of Allaah, the Mighty and Magnificent, and He said to him, 'What do you say about the Qur'aan, 0 Zuhree?'

He said, 'Your words, 0 Allaah, belonging to You,' So Allaah said, 'From where do you (derive and) say this?' He said, "Urwah narrated to me.' So 'Urwah was brought, and He said to him, 'What do you say about the Qur'aan?' He said, 'Your Words, 0 AIIaah, belonging to You,' so Allaah said, '0 'Urwah, from where do you (derive and) say this?' He said, "Aa'ishah, the daughter of Aboo Bakr as-Siddeeq, narrated to me.'

So 'Aa'ishah was called for and she was brought, until she was made to stand in front of Allaah, the Mighty and Magnificent, and He said to her, 'What do you say about the Qur'aan, 0 'Aa'ishah?' She said, 'Your words, 0 Allaah, belonging to You,' so Allaah said, 'From where do you (derive and) say this?' She said, 'Your Prophet Muhammad (swallallahu alaihi wasallam) narrated to me.'

He said, 'So Muhammad (swallallahu alaihi wasallam) was called for and he was brought, until he was made to stand in front of Allaah, the Mighty and Magnificent, and He said to him, 'What do you say about the Qur'aan, 0 Muhammad?' He said, 'Your words, 0 Allaah, belonging to You,' so Allaah said, 'From

where has this come to you?' So the Prophet (swallallahu alaihi wasallam) said, 'Jibreel narrated to me.'

So Jibreel was called for and he was brought, until he was made to stand in front of Allaah, the Mighty and Magnificent, and He said to him, 'What do you say about the Qur'aan, 0 Jibreel?' He said, 'Your words, 0 Allaah belonging to You,' so Allaah said, 'From where has this come to you?' He said, 'Such did Israafeel narrate to me.

So Israafeel was called for and he was brought, until he was made to stand in front of Allaah, the Mighty and Magnificent, and Allaah, the Sublime, said to him, 'What do you say about the Qur'aan, 0 Israafeel?' He said, 'Your words, 0 Allaah, belonging to You,' so Allaah said, 'From where has this come to you?' He said, 'I saw that in the Lawhul-Mahfooz (the Preserved Tablet).'

So the Preserved Tablet was brought and stood in front of Allaah, the Mighty and Magnificent, and He said, '0 Lawh, what do you say about the Qur'aan?' And it said, 'Your words, 0 Allaah, belonging to You.' Then Allaah, the Exalted said, 'From where has this come to you?' And the Lawh said, 'Such did the Qalam (the Pen) inscribe upon me.'

Then the Pen was brought until it stood in front of Allaah, the Mighty and Majestic, so Allaah, the Mighty and Majestic, said to it, '0 Qalam, what do you say about the Qur'aan?' The Qalam said, 'Your words, 0 Allaah, belonging to You.' So
Allaah said, 'From where has this come to you?'

The Qalam said — 'You dictated and I wrote.'

Then Allaah, the Mighty and Magnificent, said, 'The Qalam has spoken the truth. The Lawh has spoken the truth. Israafeel has spoken the truth. Jibreel has spoken the truth. Muhammad has spoken the truth. 'Aa'ishah has spoken the truth. 'Urwah has spoken the truth. Az-Zuhree has spoken the truth. Ma'mar has

spoken the truth. ‘Abdur-Razzaaq has spoken the truth. Ahmad ibn Hanbal has spoken the truth. The Qur’aan is My Speech, it is not created.’

Sulaymaan as-Sijzee said, ‘Al-Mu’tasim leapt upon hearing that and said, ‘You have spoken the truth, 0 son of Hanbal.’ Then al-Mu’tasim repented, ordered the necks of Bishr al-Mareesee and Ibn Abee Duwaad to be beaten and revered Ahmadl ibn Hanbal and bestowed upon him, but (Ahmad) refrained from that. He was then ordered to be taken to his house and was taken.’

The Trial of Waathiq

Hanbal said, ‘After Aboo ‘Abdullaah recovered from the lashing he would attend the Jumu‘ah and Congregational Prayers. We would narrate ahaadeeth and deliver verdicts until al-Mu’tasim died and his son al-Waathiq became the ruler. He then manifested the trial with regard to the Qur’aan and his attachment to Ahmad ibn Abee Duwaad and his companions. So when the affair became severe for the people of Baghdaad, and the judges tried people regarding the Qur’aan and Anmaatee was forcibly separated from his wife because of it, likewise with regard to Aboo Saalih and his wife. Then Aboo ‘Abdullaah would be present for the Jumu’ah, but would repeat the Prayer when he returned home, and say, ‘The people should go to the Jumu’ah for its excellence, but the Prayer is to be repeated when said behind one who holds this saying (i.e., that the Qur’aan is created).’

A group of people came to Aboo ‘Abdullaah and said, ‘This matter has grown widespread and very serious, and we fear that he will bring worse. They mentioned Ibn Abee Duwaad, and he is about to order the teachers to teach to the children in the schools, ‘The Qur’aan is so and so ...,‘ so we are opposed to him continuing as the ruler. So Ahmad forbade them from that and debated with
them, and he made clear what was necessary, and he ordered them to have patience.

Then in the days of al-Waathiq, Ya'qoob came during the night with a message from the Emir Ishaaq ibn Ibraaheem to Aboo 'Abdullaah, 'The Emir says to you, 'The Ameerul-Mu'mineen has made a mention of you, so no one should be seen to meet with you, and nor should you live in a land or town which I am in, so go wherever you wish upon Allaah's earth. So Aboo 'Abdullaah went into a state of hiding for the rest of the life of al-Waathiq, and that tribulation occurred, and the killing of Ahmad ibn Nasr al-Khuzaa'ee. So Aboo 'Abdullaah remained in hiding in a house and would not go out for the Prayer or for other reasons until al-Waathiq died.'

Ibraaheem ibn Haani said, 'Aboo 'Abdullaah remained in hiding with me for three days, and then said, 'Find me another place.' So I said, 'I do not feel safe for you.' He said, 'Do so, since I release you from any blame.' I found somewhere else for him, so when he left he said, 'Allaah's Messenger (swallallahu alaihi wasallam) remained in hiding in the cave for three days, and then he moved on, and it is not fitting that we should follow the Sunnah of Allaah's Messenger (swallallahu alaihi wasallam) in times of ease, and abandon it in times of hardship.'

The Condition of Imaam Ahmad during the Rule of Al-Mutawakki

Hanbal said, 'Then al-Mutawakkil Ja'far assumed power, Allaah made the Sunnah manifest, and relieved the people. Aboo 'Abdullaah narrated to us, and narrated to his companions during the time of al-Mutawakkil, and he said, 'The people were never in greater need of the hadeeth and knowledge than they are in our time.'

Saalih ibn Ahmad said, "My father said to me, 'Ishaaq ibn Ibraaheem said to me, 'Forgive me for being present at your hashing,' so I said, 'I have already forgiven all of those present.' He said to me, 'From where have you said that it is not created?'

So I said, 'Allaah said: **"Surely, His is the Creation and Commandment."** [125]

So He distinguished between creation and command.' Ishaaq said, 'The command is created.' So he said, '0 how free is Allaah from all imperfections! Something created which itself creates creation?!' I said (meaning), 'The created things were created through His command, which is His Saying:

Be! [126]

He said, 'Then he said to me, 'Who do you report the saying that it is not created from?' So I said, 'From Ja'far ibn Muhammad who said, 'It is neither a creator, nor is it created.

Ahoo Daawood said, "I heard Ahmad ibn Hanbal say, Eemaan is speech and action, it increases and decreases. All of good is from Eemaan, and sins reduce Eemaan."'

Ismaa'eel ibn al-Hasan as-Siraaj said, "I asked Ahmad about one who says that the Qur'aan is created,' so he said, 'He is an Unbeliever,' and about one who says, 'My recital of the Qur'aan is created,' so he said, 'He is a Jahmee.'

Adh-Dhahabee said, "The matter as it was established is that Aboo 'Abdullaah used to say, 'Whoever says that my recital of the Qur'aan is not created is an innovator,' and he used to say, 'Whoever says that my recital of the Qur'aan is created, then he is a Jahmee.'

So he (rahimahumullah) did not say either of the two. Sometimes he would clarify that by saying, 'Whoever says, 'My recital of the Qur'aan is created,' meaning by that the Qur'aan, then he is a Jahmee."

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[125] Soorah al-A'raaf (7):54.
[126] Soorah al-An'aam (6):73

Ahmad ibn Zanjawaih said, "I heard Ahmad say, 'The Lafziyyah (i.e., those who say, 'My recital of the Qur'aan is created) are worse than the Jahmiyyah.

Saalih said, "I heard my father say, 'The Jahmiyyah are three sects: A sect who say that 'the Qur'aan is created,' and a sect who say, 'It is the speech of Allaah and then remain silent,' and a sect who say, 'Our recital of it is created.' Then he said, 'One should not (even) pray behind those who withhold and remain silent, nor those who say that their recital is created.

Al-Marroodhee said, "I informed Aboo 'Abdullaah that Aboo Shu'ay as-Soosee ar-Raqqee separated between his daughter and her husband when he withheld with regard to the Qur'aan, so he said, 'He did well, may Allaah protect and keep him well,' and he started to supplicate for him."

Al-Marroodhee said, "When Ya'qoob ibn Shaybah manifested withholding from making a clear statement regarding the Qur'aan (al-waqf] Aboo 'Abdullaah warned the people against him and ordered that he should be cut off from. There are many narrations from Aboo 'Abdullaah about the question of the persons recital. So the first one who manifested the question of a persons recital was Husayn ibn 'Alee al-Karaabeesee, who was a storehouse of knowledge, and he wrote a book about the Mudalliseen, attacking a group of people in it, and saying that Ibn az-Zubayr was one of the Khawaarij. It contains narrations, which the Raafidah use to support themselves. Ahmad was informed of him, so he warned against him. This reached al-Karaabees.ee so he became furious and said, 'I will say something so that Ibn Hanbal will say the opposite and become an Unbeliever,' thus he said, 'My recital of the Qur'aan is created.' And al-Marroodhee mentions in the book, al-Qasas, 'So I mentioned to Aboo 'Abdullaah that al-Karaaheesee said, 'My recital of the Qur'aan is created,' and that he said, 'I say that the Qur'aan is uncreated in all aspects, except that my recital of it is created, and whoever does not

say, ‘My recital of the Qur’aan is created’ is an Unbeliever’ So Aboo ‘Abdullaah said, ‘Rather he is the unbeliver, may Allaah kill him. What is the saying of the Jahmiyyah except this? How can it benefit him, when the last part of his saying contradicts the first part?!’ Then he said, ‘What is the news from Aboo Tlrawr, has he agreed with him “upon this?’ So I said, ‘He has deserted him.’ So he said, ‘He has done well, the people of theological rhetoric (kalaam) will never Prosper.”’

Ahmad ad-Dawraqee said, “I said to Abinad ibn Hanhal, What do you say about those who say, ‘My recital of the Qur’aan is created? So I saw that he sat up and said, ‘This is more evil than the saying of the Jahmiyyah. Whoever claims this has claimed that Jibreel spoke with that which is created, and came to the Prophet (swallallahu alaihi wasallam) with that which is created.

Hanbal said, “I heard Aboo ‘Abdullaah say, ‘Whoever loves rhetoric (kalaam) will not prosper. Since their affair leads only to total confusion. Stick to the Sunnah and the hadeeth, and beware of delving into disputation and argumentation. We reached the people and they did not know this rhetoric. In its result it does not lead to good.

Al-Mayrnoon said, “Ahmad said to me, ‘0 Abul-Hasan, beware of speaking about a matter for which you have no one Preceding you in it. Al-Marroodhee said, “I said to Aboo ‘Abdullaah, ‘One who dies upon Islaam and the Sunnah, dies upon good?’ So he said, ‘Be quiet — rather he dies upon all good.”

Al-Fadl ibn Ziyaad said, “I heard Ahmad ibn Hanbal say, ‘Whoever rejects the hadeeth of Allaah’s Messenger (swallallahu alaihi wasallam) is on the brink of destruction

Aboo Muzaahim al-Khaaqaanee said, “My paternal uncle, ‘Abdur-Rahmaan ibn Yahyaa ibn Khaaqaan said to me, ‘Al--Mutawakkil ordered that Ahmad should be asked about those

who should he appointed as judges, so I asked my uncle to obtain and to send his reply to me, so he sent me his letter:

In the name of Allaah, the Most Merciful, the Bestower of Mercy. I showed the original letter to Ahmad ibn Muhammad ibn Hanbal, after asking him, so he replied to me with what I have written. I asked about Ahmad ibn Rabaah, so he said about him, "A well-know Jahmee, if he is put in charge of any of the affairs of the Muslims he will cause great harm.' And I asked him about al-Khalanjee, so he said about him, 'Likewise.' And I asked him about Shu'ayb ibn Sahl, so he said, "A Jahmee, well-known for that.' I asked him about 'Ubaydulaah ibn Ahmad, so he said, 'Likewise.' And I asked him about the one well-known as Aboo Shu'ayb, so he said, Likewise.' I asked him about Muhammad ibn Mansoor, the judge of al-Ahwaaz, so he said, 'He was with Ibn Abee Duwaad, along with him and his works, except that he was one of the better ones of then…" And I asked him about 'Alee ibn Ja'a'd, so he said, 'He used to be well-known for being a Jahmee, then it reached me that he left that.' And I asked him about al-Fath ibn Sahl, so he said, "A Jahmee, from the companions of al-Mareesee.' I asked him about ath-Thaljee, so he said, "An innovator, a follower of desires.' I asked him about Ibraaheem ibn 'Attaab, so he said, '1 do not know him except that he was from the companions of Bishr al Mareesee. And in general with regard to the people innovation and sects and desires, then it is not correct that we should seek their help in any of the affair of the Muslims — along with the view of the Ameerul-Mu'mineen, may Allaah lengthen his presence, along with adherence to the Sunnah and opposition to the people of innovation.' Ahmad Ibn Muhammad ibn Hanbal says, "Ahdur-Rahmaan Ibn Yahyaa has asked me about everything in this letter and I have answered him with what he has written, and I have illness in my eyes and weakness in my body, so I was notable to write with my own hands so this signature at the foot of the page is that of Abdullah's son, as ordered by me and in front of me.

‘Abdul-Maalik al-Maymoonee said, “I never saw the turban of Aboo ‘Abdullaah except wrapped beneath his throat, and I saw that he hated other than that.”

Saalih ibn Ahmad said, “I went along with my father to the congregational mosque on the day of Jumu’ah, and we found that the people were leaving. So he entered the mosque, and Ibraaheem ibn Haani was with us, so my father went forward and lead us in the Zuhr Prayer with four rak’ahs. And he said, ‘lbn Mas’ood did this with ‘Alqamah and al-Aswad.’ And when my father entered a graveyard he would take off his shoes and carry them in his hand.

Muhammad ibn Ismaa’eel at-Tirrnidhee said, “I and Ahmad ibn al-Hasan at-Tirmidhee were with Ahmad ibn Hanbal. So Ahmad said to him, ‘0 Aboo ‘Ahdullaah, they mentioned the companions of hadeeth to Aboo Qutaylah in Makkah, so he said, ‘The people of hadeeth are an evil people.’ So Ahmad stood up shaking his robe and saying, ‘An evil heretic, an evil heretic,’ and he entered his house.”

‘Uthmaan ibn Sa’eed ad-Daarimee said, “I saw that Ahmad ibn Hanbal used to hold that it was hated for anyone to use the kunyah of Abul-Qaasim.”

Hanbal ibn Ishaaq said, “I asked Aboo ‘Abdullaah about the ahaadeeth which are reported from the Prophet (swallallahu alaihi wasallam), ‘Allaah descends to the lowest heaven...’ so he said, ‘We have eemaan in them and attest to the truth of them, and we do not reject anything from them if they are reported with authentic chains of narration. We do not reject the saying of Allaah’s Messenger (swallallahu alaihi wasallam) and we know that what he brought was the truth.”’

Al-Muhtadee Billaah Muhammad ibn al-Waathiq said, “When my father (the khaleefah al-Waathiq) wanted to execute someone he would bring us out to be present. So he brought out a shaikh, whose beard was dyed and who was chained (i.e.,

Ahmad ibn Hanbal). Then my father said, 'Give permission for Aboo 'Abdullaah, meaning Ibn Abee Duwaad, and his companions to enter.' So the shaikh (i.e., Ahmad) was entered and said, 'As-Salaamu 'Alaikum, 0 Ameerul-Mu'mineen.' So he said, 'May Allaah not send blessings of peace upon you. So he said, '0 Ameerul-Mu'mineen, your teacher has indeed taught bad manners to you, Allaah, the Most High, says:
"When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally." [127]

So Ibn Abee Duwaad said, 'The man is a person of rhetoric.' He said, 'Speak with him,' so he said, '0 shaikh, what do you say about the Qur'aan?' So he said, 'You are not being fair with me, since I myself have a question.' He said, 'Ask.' He said, 'What do you say about the Qur'aan?' He said, 'It is created.' The shaikh said, 'Is this something which was known to the Prophet (swallallahu alaihi wasallam), and Aboo Bakr, and 'Umar and the rightly-guided khulafaa, or something which they did not know?' He said, 'It is something which they did not know.' So he said, 'How free is Allaah from all imperfections! Something which was not known by the Prophet (swallallahu alaihi wasallam), yet you have come to know it?' So he became ashamed and said, 'Bear with me a moment.' He said, 'Then the question stands.' So he said, 'Yes, they knew it.' So he said, 'They knew it and yet they did not call the people to it?' He said, 'Yes.' He said, 'Then does not what they sufficed with suffice you?' He said, 'So my father (i.e., al-Waathiq) stood up and entered a place of sitting and lay down and repeated, 'Something which the Prophet (swallallahu alaihi wasallam), Aboo Bakr, 'Umar and 'Uthmaan and 'Alee and the rightly-guided khulafaa did not know, and you have come to know it! How free is Allaah from all imperfections! Something which they knew, yet they did not call the people to it, then does not what sufficed them suffice you?!' Then he ordered that his chains be released, and that he be given four hundred deenaars, and be

[127] Soorah an-Nisaa (4):86

given permission to return, and Ibn Abee Duwaad fell down in his estimation, and after that he did not try anyone else."

Humayd ibn 'Abdur-Rahmaan ar-Ru'aasee said, "It is said that there was no one from amongst the Companions having closer resemblance in behavior and manners to the Prophet (swallallahu alaihi wasallam) than Ibn Mas'ood. And the person most resembling him was 'Alqamah, and the person most resembling 'Alqamah was Ibraaheem (i.e., an-Nakha'ee), and the person most resembling lbraaheem was Mansoor ibn aI-Mu'tamir, and the person most resembling him was Sufyaan ath-Thawree, and the person most resembling him was Wakee', and the person most resembling him, according to what Muhammad Ibn Yoonus aI-Jammaal said, is Ahmad ibn Hanbal."

Al-Maymoonee said, "I did not see anyone having a cleaner or a whiter garment than Ahmad."

Ibn 'Aqeel said, "One of the most surprising things that I have heard from the young and ignorant folk is their saying that Ahmad is not a scholar of Fiqh, but a scholar of hadeeth. And this is the limit of ignorance, since he had preferred sayings which he based upon ahaadeeth and are not known by most people, and he had things that were extra to that which the greater scholars had."

Adh-Dhahabee said, "I say: I think they thought that he was just a muhaddith. Indeed they delude themselves by thinking that he was like the muhaddith of our time. By Allaah, in fiqh in

particular he reached the level of al-Layth, Maalik, ash-Shaafi'ee and Aboo Yoosuf. In zuhd and piety he reached the level of alFudayl and Ibraaheem ibn Adham and in memorization the level of Shu'bah, Yahyaa al-Qattaan and Ibn al-Madeenee. However the ignorant person does not know his own level, so how can he judge the level of others?"

Al-Maymoonee said, "The house of Aboo 'Abdullaah was small and narrow, and when it was hot he would sleep in its lower part.

Al-Hasan ibn Muhammad ibn al-Haarith said, "I entered the house of Ahmad and found in the front room a worn out mat and a cushion, and his books spread about, and some earthenware pots, and it is said that his door consisted of a sack-cloth."

His Wives and Family

Zuhayr ibn Saalih ibn Ahmad said, "My grandfather married the mother of my father 'Abbaasah, and had no children from her except for my father, then she died. Then after her he married Rayhaanah, a woman of the Arabs, and she bore him only my uncle 'Abdullaah."

Al-Khallaal said, "I heard al-Marroodhee say, '1 heard Aboo 'Abdullaah mention his wife, and supplicate for Allaah's mercy upon her, and he said, 'We remained together for twenty years and we didn't argue about a single thing, ' and we do not know Ahmad to have married a third wife."

Ya'qooh ibn Bukhtaan said, "Aboo 'Abdullaah asked us to buy a slave-girl for him, so I and Fawraan went off, and Aboo 'Abdullaah followed us and said, '0 Abo Yoosuf, she should be fleshy.

Zuhayr said, "When Umm 'Ahdullaah died my grandfather bought Husna, who bore him Umm 'Alee Zaynab and al-Hasan and aI-Husayn, twin brothers who both died shortly after birth. Then she gave birth to al-Hasan and Muhammad who both lived for about forty days, after them she gave birth to Sa'eed."

Al-Khallaal said: Muhammad ibn 'Alee ibn Bahr narrated to us saying: I heard Husna, the mother of the child of Aboo 'Abdullaah say, I said to my owner (i.e., Ahmad), 'Sell one of my anklets.' So he said, 'Would that be agreeable to you?' So I said, 'Yes.' So it was sold for eight and a half deenaars, and he spent that during my pregnancy. When I gave birth to Hasan my mistress gave a dirham as a gift, so he said, 'Buy a head (of cattle) with it, so she brought it and we ate, Then he said, '0 Husna, I do not possess anything besides this dirharn. ' She said, 'And when he had nothing at all he would be happy that day."

Adh-Dlahabee said, "The eldest of the sons of Ahmad ibn Hanbal was Saalih, who became the judge of Isbahaan, where he died in the year 265H at the age of sixty odd. He narrated from Abul Waleed at-Tayaalisee and senior scholars. And he (i.e. Saalih) left behind two sons: Zuhayr ibn Saalih, a reliable narrator of hadeeth, who died in the year 303H, and Ahmad Ibn Saalih, I do not know when he died; and his son Muhammad ibn Ahmad ibn Saalih narrated from him, and Muhammad died whilst middle aged in the year 330H. As for the second sort, then he was al-Haafiz Aboo 'Abdur-Rahmaan 'Abdullaah ibn Ahmad, the narrator from his father, one of the greater scholars. He died in the year 290H, at the age of 77 and 1 have written a separate biography for him. The third son was Sa'eed ibn Ahmad. He was born fifty days before the death of Ahmad,

so he grew up and attained knowledge, and died before his brother 'Abdullaah As for Hasan, Muhammad and Zaynah, then we do not know anything about them, and the descendants of Aboo 'Abdullaah came to an end as far as we know."

'Abdullaah said, "I heard my father say, 'I have completed seventy seven years and entered upon the seventy eighth,' and he began with a fever that night and died on the tenth day."

Saalih said, 'At the start of Rabee'ul Awwal of the year 241H my father suffered a fever on the night of Wednesday. He stayed in the house with the fever and his breathing was laboured and heavy. I was aware when he was weak and used to look after him when he became ill. So I said to him, '0 my father what did you break your fast upon last night?' So he said, 'Upon bean soup.' Then he wished to get up, so he said, 'Take my arms,' so I took his arm, but when he reached the toilet he was very weak and had to support himself by leaning upon me. More than one physician used to visit him, all of them Muslims. One physician prescribed that pumpkin should be boiled for him and he should be given the water to drink, this was on the day of Tuesday, and he died on the clay of Jumu'ah. He said, '0 Saalih,' I said, 'At your service,' he said, 'Do not boil it in your hours or in the house of your brother.' Then al-Fath ibn Sahl came to the door to visit him but I prevented him. Also lbn 'Alee Ibn al-Ja'd came, but I prevented him, and many people came. He said, 'What do you think?' I said, 'That you should permit them to enter, so that they may supplicate for you.' He said, 'I will seek Allaah's guidance by lstikhaarah. ' So they entered upon him in crowds, until the house was full. They would question him and supplicate for him, and leave, and another crowd would enter. The number of people became very large and the street was filled, and we closed the gate of the alley. A neighbour of ours came, having dyed his heard, and my father said, 'I see a man who has revived something of the sunnah, and it gives me joy.

Saalih said, "... he suffered various aches and pains, but his mind remained sound. Then on the day of Jumu'ah, the twelfth of Rabeeul-Awwal, after two hours of the morning had passed, he died."

AI-Khallaal 'Ismah ibn 'Isaam related to me: Hanbal narrated to us, saying, "One of the sons of al-Fadl ibn ar-Rabee' gave three hairs to Aboo 'Abdullaah whilst he was in prison, and said, 'These are from the hairs of the Prophet (swallallahu alaihi wasallam).' So Aboo 'Abdullaah instructed at the point of death that a hair should be placed upon each of his eyes, and one upon his tongue. So that was done when he died."

Al-Marroodhee said, "His funeral was brought after the people had finished the Jumu'ah Prayer."

'Abdullaah said, "The Prayer over my father was lead by Aboo Muhammad 'Abdullaah ibn Taahir — he overcame us in leading the Prayer over him, but we had already prayed over him along with the (hundred or so) men of Banoo Haashirn within the house."

'Abdur-Rahmaan ibn Abee Haatim said, "I heard Aboo Zur'ah say, 'It reached me that al-Mutawakkil ordered that the area covered by those who prayed the Funeral Prayer over Ahmad should be measured, and it was calculated that the number of those who prayed there was one and a half million."

Aboo Hammaam as-Sakoonee said, "I was present at the funeral of Shareek, and the funeral of Aboo Bakr ibn 'Ayyaash, and I saw how many people were present. But I have never seen a gathering as large as this," i.e., the funeral of Aboo 'Abdullaah Ahmad ibn Hanbal.

As-Sulamee said, "I was present at the funeral of Abul-Fath al--Qawwaas along with ad-Daaraqutnee. So when he saw the number of those gathered he said, 'I heard Aboo Saalih ibn Ziyaad say: I heard 'Abdullaah ibn Ahmad say: I heard my

father say, 'Say to the people of innovation: 'Between us and you is the day of the Funerals."[128] [129]

The Imaam Aboo 'Abdullaah Ahmad ibn Hanbal died on the day of Jumu'ah, the 12th of Rabee 'ul-Awwal in the year 241H.[130]

CHAPTER TWO

ON THE MEANING OF EEMAAN - A REFUTATION OF THE MU'TAZILAH OF TODAY

Al-Haafidh Ibn Hajar (d. 853H) said, "Eemaan in the language means' tasdeeq' (attesting to the truth of something). In the Sharee'ah it means 'tasdeeq' (attesting to the truth) of what the Messenger (swallallahu alaihi wasallam) brought from his Lord, and this much is agreed upon. Then there is a difference. Is anything else a condition on top of that? Such as stating this eemaan upon the tongue, as well as it being in the heart, or action upon what is attested to by doing what is ordered and leaving what is forbidden?" Up until where al-Haafidh said, "So

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[128] Ibn Katheer said in Al-Bidaayah wan-Nihaayah (10/342), "Allaah confirmed this saying of Ahmad, since he was the Imaam of the Sunnah in his time. As for the head of those who were his opponents, Ahmad ibn Ahee Duwaad, who was the judge of all the judges in the world — then nobody marked or gave attention to his death. When he died no one accompanied his funeral but a small number of the ruler's helpers. Likewise al-Haarith ibn Asad al-Muhaasibee, despite his abstemiousness and piety, no one prayed over him except three or four people. Likewise Bishr ibn Ghiyaath al-Mareesee, only a very small group of people prayed over him. So Allaah it is who is in command of the affairs, before and after."

[129] Taken from Siyar A'laamin-Nubataa, vol. II, pp. 177-358.

[130] The whole of this biography was translated by Aboo Talhah Daawood ibn Ronald Burbank, except for the narration of Sulaymaan as-Sijzee, which was translated by Amjad ibn Muhammad Rafiq.

the Salaf say: Eemaan is ‘aqeedah in the heart, statement of the tongue and action of the limbs. They mean by this that actions are a condition for its completeness. So from here comes their saying that it increases and decreases — as will follow.

The Murji’ah say: ‘It is ‘aqeedah and statement of the tongue only.’ The Karraamiyyah say: ‘It is statement of the tongue only.’ And the Mu’tazilah say: ‘It is action, statement and ‘aqeedah.’ But the difference between the Mu’tazilah and the Salaf is that the Mu’tazilah make actions a condition for the correctness of eemaan, whereas the Salaf make it a condition for its completeness.

As for the second point, then the Salaf hold that eemaan increases and decreases, whereas most of the people of kalaam (theological rhetoric) reject this by saying that if it is liable to decrease, then it is doubt.” 131

Thus, the Salaf agreed that eemaan is: ‘aqeedah, statement and action. So whoever denies ‘aqeedah in matters such as Punishment of the Grave, or the Descent of ‘Eesaa or the Appearance of the Dajjaal, then he has likewise denied eemaan in such issues. Since, ‘aqeedah in the heart is the foundation of eemaan, about which there is agreement from the Scholars of Ahlus-Sunnah wal-Jamaa’ah.

And Imaam al-Baghawee (d. 535H) said, “The Sahaabah and the Taabi’een and those who came after them from the

[131] Abridged from Fathul-Baaree, 1/60-61

Scholars of the Sunnah are agreed that actions are a part of eemaan ... and they say, 'Indeed eemaan is saying, action and 'aqeedah. It increases with obedience and decreases with disobedience." [132]

Having understood this, the falsehood of those claiming to have eemaan in the above-mentioned issues and others like them whilst denying having 'aqeedah in them, will become very clear. Since our Salafus-Saalih held that the root of eemaan in such issues is to have 'aqeedah in them — so if there is no 'aqeedah with respect to these issues then, by default, there is no eemaan in them either.

CHAPTER THREE

SOME SAYINGS FROM THE SALAF CONCERNING ALLAAH'S ATTRIBUTES AND THEIR IJMAA' (CONSENSUS) CONCERNING THE FALSEHOOD OF TA'WEEL - A REFUTATION OF THE ASH'ARIYYAH [133]

Al-Awzaa'ee (d.157H) said, "I asked az-Zuhree and Makhool about the aayaat pertaining to the Sifaat (Attributes of Allaah), so they said, 'Leave them as they are." [134]

Al-Waleed ibn Muslim (d. 194H) said, "I asked Maalik, al-Awzaa'ee, Laytb ibn Sa'd and Sufyaan ath-Thawree, may Allaah have mercy upon them, concerning the reports related about

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[132] Sharhus-Sunnah 1/38-39

[133] Refer to Chapter Ten: The 'Aqeedah of Ahul-Hasan al-Asharee and a Refutation of the Ash'ariyyah

[134] Reported by al-Laalikaa'ee in Sharh Usoolul-I'tiqaad 3/430 and Ibn Qudaamah al-Maqdisee in Dhammut-Ta'weel, p. 18 and the chain of narration is hasan.

the Attributes, so they all said, 'Leave them as they are without asking 'How?" [135]

Imaam Ahmad (d. 2.41 1] said, "These ahaadeeth should he left as they are ... 'We affirm them and we do not make any similitude for them. This is what has been agreed upon by the scholars." [136]

Nu'aym ibn Hammaad (d. 228H) said, "Whoever makes tashbeeh (resemblance) of Allaah to his creation has committed kufr (disbelief). And whoever denies what Allaah has described Himself with has also committed kufr. Indeed, all that Allaah has described Himself with, or what His Messenger has described Him with — then there is no tashbeeh in it at all." [137]

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[135] Reported by al-Aajurree in Ash-Sha'ree'ah, p. 314, al-Bayhaqee in Al-Asmaa was-Sifaat, p. 453 and also Al-I'tiqaad, p. 118 and the chain of narration is hasan.

[136] Reported by Ibn al-Jawzee in Manaaqib Imaam Ahmad, pp. 155-156.

[137] Reported by Imaam adh-Dhahabee in Al-'Uluww, no. 217. And in this is a clear proof from the Salaf that whatever Allaah has affirmed for Himself and what His Messenger has affirmed for Him, then there is no tashbeeh in it whatsoever. And in this is an exposition and an uncovering of the Ahlul Bid'ah amongst the Jahmiyyah, the Mu'tazilah, the Ash'ariyyah, the Maatooreediyyah and others like them who accuse those upon the aqeedah of the Salaf, that they are Mushabbihah and Mujassimah (Anthropomorphist). Rather, it is they who are the Mushahbihah and the Mujassimah due to the disease in their hearts. It is not possible for them to affirm the Attributes of Allaah without their hearts resembling them to the creation and this is why ta'weel (interpolation of the Attributes) is one of their hallmarks, their claim being, 'We are declaring Allaah free from defects,' but in fact they are stripping Allaah of His Attributes, until Allaah is but nothingness. As Muhammad ibn al-Hasan ash-Shaybaanee (d. 189H), the companion of Aboo Haneefah said, "All the Fuqahaa, from the east to the west are agreed upon, (the obligation of having faith in the Qur'aan and the ahaadeeth which the reliable and trustworthy narrators have come with it from the Messenger of Allaah (swallallahu alaihi wasallam) in describing the Lord, the Mighty and the Majestic, without explaining them (tafseer) or likening them to

Imaam at-Tirmidhee (d. 279H) said, "It has been stated by more than one person from the People of Knowledge about such ahaadeeth, that there is no tashbeeh (resemblance) to the Attributes of Allaah, and our Lord, the Blessed and Most High, descends to the lowest heaven every night. So they say, 'Affirm these narrations, have eernaan (faith) in them, do not deny them, nor ask how.' The likes of this has been related from Maalik ibn Anas, Sufyaan ath-Thawree, Ibn 'Uyainah and 'Abdullaah ibn al-Mubaarak, who all said about such ahaadeeth, 'Leave them as they are, without asking how.' Such is the saying of the People of Knowledge from the Ahlus-Sunnah wal-Jamaa'ah. However, the Jahmiyyah oppose these narrations and say, 'This is tashbeeh!' However, Allaah the Most High, has mentioned in various places in His Book, the Attribute of al-Yad (Hand), as-Sam' (Hearing), and al-Basr (Seeing), but the Jahmiyyah make ta'weel of these aayaat, explaining them in a way other than how they are explained by the People of Knowledge. They (the Jahmiyyah) say, 'Indeed, Allaah did not create Aadam with His own Hand,' they say that Hand means the Power of Allaah." [138]

Al-Khattaabee (d. 338H) said, "The madhhab of the Salaf (the Pious Predecessors) with regard to the Sifaat (Attributes of

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the creation (tashbeeh). So whoever explains anything from them today, then he has departed from that which the Prophet (swallallahu alaihi wasallam) and his Companions were upon, for verily, they did not explain them but they gave verdicts with whatever is in the Book and the Sunnah and then they remained quiet. So whoever speaks with the saying of Jahm (ibn Safwaan) then he has separated from the Jamaa'ah since he (Jahm) describes Him (Allaah) with nothingness." Reported by al-Laalikaa'ee in Sharh Usoolil-I'tiqaad, 3/432. And this is also the basis for their accusation against the Ahlus.Sunnah, that they are Dhaahiriyyah (Literalists) since they, due to the aforementioned sickness in their hearts, resort to ta'weel with respect to the Attributes .of Allaah and explain them in a way unknown to the Messenger (swallallahu alaihi wasallam) and his Companions.

[138] Sunan at-Tirmidhee, 3/24

Allaah) is to affirm them as they are "alaa dhaahir' (with their apparent meaning), negating any tashbeeh (resemblance) to them, nor takyeef (asking how they are)." [139]

Imaam as-Saaboonee (d. 449H) said, "Indeed Ashaabul-Hadeeth (the Scholars of Hadeeth — those who hold fast to the Book and the Sunnah), may Allaah protect their lives and shower mercy upon those that have died, bear witness to the tawheed of Allaah and to the Messenger-ship and Prophet-hood of His Messenger (swallallahu alaihi wasallam). They know their Lord, the Mighty and Majestic, by the Attributes which He has spoken of in His Revelation, and by what He has sent down, or testified to, by His Messenger (swallallahu alaihi wasallam). They do not believe in tashbeeh (resemblance) of His Attributes with the attributes of the creation. They say, 'Indeed, He created Aadam with His own Hands, as He, the Most Perfect, textually stated:

"O Iblees! What prevented you from prostrating to one whom I have created with My Own (Two) Hands.' [140]

So they do not distort the words from their (proper) context, by carrying the meaning of Yadain (the two Hands of Allaah) to mean ni'matain (two bounties) or quwwatain (two powers) - which is the tahreef (distortion) of the Mu'tazilah and the Jahmiyyah, may Allaah destroy them. They do not ask how these Attributes are, nor do they resemble them to His creation... Allaah, the Most High, protected Ahlus-Sunnah from such tahreef, takyeef and tashbeeh, and favoured them with knowledge and understanding." [141]

Qaadee Aboo Ya'laa (d. 458H) said, "The proof for the futility of ta'weel is that the Sahaabah, and those who followed them

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[139] Al-Ghuniyah 'an Kalaam wa Ahlihi as quoted in Mukhtasir al'-Uluww, no. 137

[140] Soorah Sa'd (38):75

[141] Aqeedat Ahlus-Sunnah wa Ashaabul-Hadeeth wal-A'immah, no.3

from the Taabi'een, understood them (the Attributes) 'alaa dhaahir (upon their literal meaning), and they did not take recourse to ta'weel, nor did they move away from the dhaahir meaning. If ta'weel were permissible, then they would have preceded us in it…" [142]

Ibn 'Abdul-Barr (d. 463 H) said, "Ahlus-Sunnah are agreed in affirming all the Attributes of Allah which are related in the Qur'aan and the Sunnah, having eemaan (faith) in them and understanding them 'alal-haqeeqah. (in a real sense) not 'alal-majaaz (metaphorically). How they are is not to be asked. However, the Jahmiyyah, the Mu'tazilah, and the Khawaarij all deny them and do not carry them 'alal-haqeeqah; claiming that whoever affirms them has made tashbeeh (resemblance), and they claim that whoever recites them (as they are) is a mushabhih (a person doing tashbeeh)." [143]

Ibn Qudaarnah (d. 620fl) said, "The way of the Salaf is to have eemaan (faith) in the Names and Attributes of Allaah that He has described Himself with in His Revelation, or upon the tongue of His Messenger (swallallahu alaihi wasallam), without increasing nor decreasing in it, nor exceeding the limits, nor explaining them (i.e. like the Mu'tazilah), nor making ta'weel of them in a way that opposes the Dhahir (apparent) meaning." [144]

Shaikhul-Islaam Ibn Taymiyyah (d. 728H) said, "From eemaan (faith) in Allaah is eemaan in what He has described Himself with and what His Messenger Muhammad (swallallahu alaihi wasallam) described Him with without tahreef (distortion) and ta'teel (denial and negation), and without takyeef (asking how) and tamtheel (likening them)…" [145]

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[142] Ibtaalut-Ta'weelaat li-Akhbaaris-Sifaat, manuscript form, p. 21
[143] At- Tamheed, of Iibn 'Abdul-Barr, 7/145
[144] Dhammut-Ta'weel of Ibn Qudaamah al-Maqdisee, p. 11
[145] Al-'Aqeedatil-Waastiyyah, p. 3

Imaam al-juwaynee [146] (d. 438H) said, "Know, that for a brief period of time, I was confused about three matters:

(i) The issue of as-Sifaat (Allaah's Attributes)
(ii) The issue of al-Fawqiyyah (Allah being above His creation)
(iii) The issue of al-Harf (the Word) and as-Sawt (the Voice) about the Glorious Qur'aan.

I used to be confused about the different sayings, which are found in the contemporary books with respect to these matters, (confused as to) whether ta'weel (manipulative distortion) and tahreef should be made of the Attributes. Whether to take them as they are and halt at their meanings, or whether to affirm them without ta'weel, ta'teel, tashbeeh or tamtheel. But I found in the texts of the Book of Allaah, Most High, and the Sunnah of His Messenger (swallallahu alaihi wasallam), a great clarity about the reality of these Attributes, and likewise with respect to affirming al-'uluww (the highness of Allaah) a!-Fawqiyyah, al-Harf and as-Sawt.

Then I found it in the books of the later Scholars, from the mutakallimoon (the People of theological rhetoric and innovated speech) their making of ta'weel (of Allaah's Attribute) of al-Istiwaa (Allaah ascending above the creation) by saying that it meant qahr (His dominance) and isteelaa (His conquering); ta'weel of (Allaah's Attribute) of an-Nuzool by saying that it meant His command descends; ta'weel of (the Attribute of) al-Yadain (the Hands of Allaah) to mean His Power or His Favour; and ta'weel of al-Qadam (the Foot of Allaah) to mean the fine reward with their Lord — and the likes of this. Along with this, I found that they claimed that the Speech of Allaah, tile Most

[146] He is Aboo Muhammad al-Juwaynee, father of the famous Imaamul--Haramayn Aboo Ma'aalee al-Juwaynee. Aboo Muhammad was a Shaafi'ee faqeeh and initially followed the Asha'riyy madhhab in aqeedah. However he retracted from it and returned to the madhhab of the Salaf, as is attested to by his book Risaalah Ithbaathul-Istawa wal-Fawqiyyah

High, meant a speech existent in His Self (qaa'im bidh-dhaat) with word, but not with Voice. They claimed that these words are a mode of expression from the meaning existing with Himself!

From those who held to these sayings were a group of people, who had high status in my heart, such as a group of Ash'aree Shaafi'ee Scholars — and I am upon the madhhab of ash--Shaafi'ee, may Allaah be pleased with him, knowing the obligation of my Religion and its rulings. So I found the likes of these great Shaikhs adhering to the likes of such statements, and they were my teachers, and I had complete faith in them, their nobility and their knowledge. However, despite all this, I found my heart having a hatred for such ta'weel such that I could not find any tranquility and peace with it. It caused my chest to feel constricted, rather than causing it to expand.

And I used to fear affirming the Attributes of al-'uluww, al-Istiwaa and an-Nuzool, fearing that it would imply hasr (limiting and encompassing Allaah by His creation) and tashbeeh (resembling Allaah to His creation i.e., anthropomorphism). However, despite this, when I studied the Book of Allaah and the Sunnah of His Messenger (swallallahu alaihi wasallam), I found in them texts pointing to the reality of these meanings. I found that the Messenger (swallallahu alaihi wasallam) clarified that which came from his Lord, as well as describing Him with them. And know, without any doubt at all, that he (swallallahu alaihi wasallam) used to have present in his noble gatherings the Scholar and the ignorant person, the one with sharp intelligence and the not so sharply intelligent, the Arab and the non-Arab. However, I did not find anything by which he followed up such texts with which he used to describe his Lord, neither with another text, nor with anything that would cause the meanings to be removed from their haqeeqah (real meaning) or cause ta'weel to be made of them; such as the ta'weel of my Shaikhs and Scholars from the mutakallimeen (the People of theological rhetoric arid innovated speech).

Such as their ta'teeel of al-Istiwaa to Isteelaa, and their ta'weel of an-Nuzoot (Allaah's descending) to mean that His Command descends and other such things. And I did not find that he (swallallahu alaihi wasallam) used to warn the people from having faith in what was apparent in his speech describing His Lord, whether it was concerning al-Fawqiyyah (Allaah being above His creation), or al-Yadain (the Hands of Allaah), or other than them. And there is nothing recorded from him which proves that these Attributes have another inner meaning, other than what is apparent from their meaning..."

Then Imaam al-Juwaynee, may Allaah have mercy upon him, mentions some aayaat and ahaadeeth concerning al-Fawqiyyah and al-Istiwaa, then he continues:

"So when we came to know this, and came to hold this as our 'aqeedah (belief), we were then preserved from the doubts of ta'weel, the blindness of ta'teel (divesting Allaah totally or partially of His Attributes) and the foolishness of tashbeeh and tamtheel (likening Allaah to His creation). We then affirmed for Allaah the 'Uluww (Highness) of our Lord, the Most Perfect, and His Fawqiyyah and that He ascended (istawaa) over His 'Arsh (Throne) in a manner that befits His Majesty and Greatness.

So the truth is very clear in this and the chest will readily accept this, for indeed tathreef (distortion of the text) is rejected by the correct and sound intellect, such as tahreef of Istiwaa to Isteelaa (conquering) and other than this. Likewise wuqoof (affirming the wording of the Attributes, but halting at their meanings) is also blindness and ignorance, since we know that our Lord described Himself with these Attributes that we may come to know Him by them. So, in our knowing Him, we do not halt at affirming the wordings of the Attributes, whilst negating what is intended from their meanings. Since He did not describe Himself to us by these Attributes, except that we may affirm what He has described Himself with, not that we halt at them. Likewise tashbeeh and tamtheel are also foolishness and ignorance. Thus, the one whom Allaah, the

Most High, causes to agree upon the affirmation (of His Attributes), without tahreef, takyeef and wuqoof, then he has indeed agreed upon what is intended for them, if He, the Most High, wishes."

Then he, may Allah have mercy upon him, explains the reason why Ahlul Kalaam (the People of Theological Rhetoric and Innovated Speech) felt that they were forced to make ta'weel of Istiwaa to Isteelaa, so he said:

'And Allaah expanded my chest about the state of those Shaikhs who made ta'weel of al-Istiwaa to Isteelaa ... and it is my belief that they do not understand the Attributes of the Lord, the Most High, except with what befits the creation. Thus they do not understand al-Istiwaa of Allaah as it truly befits Him ... so this is why they distort the words from its proper context and deny what Allaah has described Himself with. And we shall mention the explanation of that if Allah wills.

And there is no doubt that we and they (i.e., the 'Ashariyyah) agree upon affirming the Attributes of at-Hayaat (Life), as-Sam' (Hearing), al-Basr (Seeing), al-Ilm (Knowledge), al-Qudrah (Power), al-Iraadah (Will) and al-Kalaam (Speech) of Allaah. And we certainly do not understand the Attribute of Life of Allaah to mean with the likes of such organs that are established in our bodies. Likewise, we do not understand the Hearing and the Seeing of Allaah to imply that there are limbs. So, just as they say, His Life is not like ours, nor is His Knowledge and Seeing, rather they are Attributes in a way that is befitting to Him, not befitting us.' Then we, likewise, say, 'His Attribute of Life is known but its kaifiyyah (the nature of how it is) is unknown. His Knowledge is known but its kaifiyyalt is not.

Likewise, His Seeing and Hearing are known and there is no implication of there being organs and bodily-parts in any of this, rather all these Attributes are in a way that befit Him.

Likewise is the case for His 'Ayn (Eye), Fawqiyyah, Istiwaa and Nuzool. His Fawqiyyah is known, it is established just like the reality of His Hearing and the reality of His Seeing are also established. They are known but their kaifiyyah is not. Then, similarly, His Fawqiyyah is known and established in a way that befits Him, but the kaifiyyah is not. Likewise, His Istiwaa (Ascending) over the 'Arsh (Throne) is known, but the kaifiyyah is not explained by implying movements or transmission which befit the creation, rather His Istiwaa is in a manner that befits His Greatness. Thus, His Attributes are known from the direction of sentence and affirmation, but are unknown from the perspective of how they are and setting limits. So the Believer is clear about the Attributes from one perspective and blind from the other. The Believer is clear from the perspective of affirmation and existence (of the Attributes) but blind from the perspective of their kaifiyyah and limits. And this is the way by affirming what Allaah, the Most High, has described Himself with, and by negating tahreef, tashbeeh and wuqoof.

This is what the Lord, Most High, intends for us concerning His Attributes ... that we recognise them, have eemaan in them being haqeeqah (real) and negate any tashbeeh to them, not to deny for Allaah His real Attributes by tahreef and ta'weel. Indeed, there is no difference between Allaah's Attribute of al-Istiwaa and as-Sam' and between His Attribute of an-Nuzool and al-Basr - since each occurs by a text.

So if they say to us about al-Istiwaa, 'You have made tashbeeh!' Then we reply to them about as-Sam', 'You have made tashbeeli and have described your Lord with organs!' So if they say, 'No organs and bodily parts, rather it is in a manner that befits Him.' Then we reply about al-Istiwaa and al-Fawqiyyah, 'There is no confinement nor limitation, rather it is in a manner that befits Him.' So whatever is necessary concerning the Attributes of Life, Hearing, Seeing and Knowledge and not making any tashbeeh to them, then such is also necessitated regarding Allaah's Attributes of Ascending, Descending, al-Yad (Hand), aI-Wajh (Face), al-Qadm (Foot),

ad-Dahak (Laughing) and Ta'ajjul (Amazement). So just as they do not imply for Him any organs we do not imply for Him any limbs nor anything that befits the creation. And it is not from justice and fairness that they understand the Attributes of Ascending, Descending, Face and Hand to imply resemblance to the creation, and therefore they think that they must resort to ta'weel and tah'reef, (yet they do not do so for the other Attributes such as Life, Hearing and Seeing.)

So those possessing justice and fairness will understand what we have said, have 'aqeedah in it, accept our sincere advice and will take as the Deen of Allaah the affirmation of all His Attributes, negating from them any tashbeeh, ta'teel, ta'weeI or wuqoof.

This is what Allaah intended from us concerning this. Since all these Attributes (that they affirm), and all the others (that they make ta'weel of) come from a single place, and that is the Qur'aan and the Sunnah. Thus, when we affirm one set of Attributes without ta'wee!, but make ta'weel and tahreef for the others, then we are like those who believed in one part of the Book, but disbelieved in another part. And this is sufficient and clear, if Allaah, the Most High, wills." [147] End of his words, may Allaah have mercy upon him.

And Muhammad ibn 'Abdul-'Aleem Abul-Hammaam [148] of Jaami'atul-Azhar said, after addressing the issue of interpolating Istawaa (He ascended) to mean istawlaa (He conquered):

"... And from this is the danger of ta'weel (i.e. that it necessitates the consideration of Allaah and His Messenger (swallallahu alaihi wasallam) to have lied) and Ibn al-Qayyim explains that it (ta'weel) is more evil than ta'teel, which is

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[147] Risalah Ithbaatul-Istiwaa wal-Fawqiyyah, pp. 176-183, abridged, which is part of Majmoo 'utur-Risaa'ilil-Muneeriyyah

[148] Tuhfatul-lkhwaan fee Sifaatir-Rahmaan, pp. 36-38

merely, ‘denying the Divine Attributes and rejecting their being established with the Self of Allaah (Dhaat), the Most Perfect [149] because it (ta’weel) contains both tashbeeh, ta’teel and also playing and fooling with the texts as well as having a bad opinion of them. The Mu’attil (denier of the Attributes) and the Mu’awwil (one who interpolates them) have shared (with each other) in the denial of the realities of the Names and Attributes but the Mu’awwil has exceeded in his playing and fooling with the texts and having a bad opinion of them and also ascribing to the one who speaks with them — that he speaks with their apparent (meanings), that he is astray and leads others astray. Therefore, they have combined in (falling into) four dangers:

(i) Their belief that what is manifest and apparent from the words of Allaah and His Messenger is impossible and is falsehood, therefore they have understood them to be tashbeeh (anthropomorphism) from the very beginning. [150]

(ii) They have denied the reality of their meanings on the basis that this is such an understanding that does not befit them and nor does it befit the Lord, the Most Perfect.

(iii) Ascribing to the speaker, the perfect in knowledge and elucidation (bayaan) and the perfect in giving advice, and that is Allaah, the Most Perfect, the opposite of elucidation (bayaan), guidance (hudaa) and giving direction (iirshad). This (i.e. resorting to ta’weel) necessitates that they are more knowledgeable than Him, more eloquent and clear (in speech) than Him and greater in giving advice to mankind.

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[149] Al-Eemaan – Haqeeqatuhu wal- Arkaanuhu, of Muhammad Na’eem YaaSeen, p. 16

[150] Nu’aym ibn Hammaad (d. 228H), the teacher of al-Bukhaaree said, “Indeed, all that Allaah has described Himself with, or what His Messenger has described Him with, then there is no tashbeeh in it at all.” Reported by Imaam adh-Dhahabee in Al-Uluww, no. 217

(iv) Playing with the texts (of the Book and the Sunnah) and putting an end to their sanctity and sacredness. [151] Let alone:

(v) That the Mu'awwil (one who resorts to ta'weel) is not pleased with, for Allaah the Exalted, what the most knowledgeable of Him amongst the people, and he is the Messenger of Allaah (swallallahu alaihi wasallam) was pleased with for Him.

(vi) That this ta'weel, had Allaah desired it for Himself, then He would have ordered it in His Book or upon the tongue of His Messenger (swallallahu alaihi wasallam) and then ta'weel of the Attributes of Allaah, the Most High, would have been obligatory, a necessary part of the religion, the neglect of which would be forbidden and whoever abandoned it would have been sinful. And this is in addition to the fact that when Allah, the Most High, has not permitted it then doing it would he a mistake and it would be a manner that is blameworthy and forbidden, due to what it implies, (that is): its being a form of correcting and rectifying Allaah, the Most High, and His Messenger (swallallahu alaihi wasallam).

(vii) That the Mu'awwil of the Attributes of Allaah, in fleeing from tashbeeh (anthropomorphism) and fearing it, has been ignorant of a great reality and this is the impossibility of there being any likeness between the Attributes of Allaah, the Most High, and the attributes of His servants since there can be no likeness between the Attributes of the Creator and the attributes of the creation ever. And this is due to the fact that Allaah has informed that there is nothing like Him and He is the All-Hearing, the All-Seeing, and that He is Unique (Ahad) and that there is no equal to Him. And the Mu'awwil (in resorting to ta'weel) is a liar (kaadhib) since the reality differs from what he says in its entirety and is also a denier (mukadhdhib) because he has rejected Allaah with respect to His saying:

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[151] See Mukhtasir as-Sawaa'iq al-Mursalah, p. 37

“There is nothing like Him.” [152]

And he is a pagan (mushrik) and a disbeliever (kaafir) due to associating some of the servants of Allaah with some of the Attributes of Allaah, the Most High. [153]

(viii) That this Mu’awwd of the Attributes of Allaah, the Most High, in fleeing from tashbeeh and in fearing it, the mighty difference between the Attributes of the Creator, the Magnificent and Most High, and between the attributes of the weak and incapable servants has become hidden from him. [154]

(ix) And ta’weel makes the texts (of the Book and the Sunnah) lose their characteristic reverence and prestige since this ta’weel has not depended upon an authentic text from the Sharee’ah and not a single one of the scholars of the Salaf have spoken with it. [155]

(x) And likewise this ta’wecl is in contradiction with the fact that Islam, being a practical religion, is compatible and in harmony with every age and era. And it also contradicts the fact that Allaah, the Most High, has described the Qur’aan as being a discourse (Hayaan), an explanation (tibyaan) for every single

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[152] Soorah ash-Shooraa (42):11

[153] And this is because he understood the Attributes with which Allah has described Himself to be similar to those of the creation, so the anthropomorphism (tashbeeh) initiated in him and in his understanding and as such he is a disbeliever in the saying of Allaah:

“There is nothing like Him and He is All-Hearing, All-Seeing.”

And from this, the falsehood of the People of Innovation - when they say about those upon the way of the Salaf - that they commit tashbeeh but seek to protect themselves by the saying, “But we do not know how,” is known. For the Ahlus-Sunnah are the furthest from committing tashbeeh.

[154] ‘Aqeedatul-Muslim of Aboo Bakr al-Jazaa’iree, p. 111

[155] Ilaaqatul-Ithbaat wa-Tafweedh bi-Sifaat Rabbil-’Aalameen, of Ridaa Ibn Na’saan, p. 19.

thing, and something made easy for remembrance, and in whose aayaat reflection and contemplation has been requested. And for this reason Abul-Qaasim ibn Mandah said in his hook 'Ar-Radd 'alal-Jahmiyyah,' "To the Ashaabul-Hadeeth, ta'weel is a form of rejection (takdheeb)." [156]

CHAPTER FOUR

AFFIRMING THE SIFAAT WITH THEIR DHAAHIR (APPARENT) AND HAQEEQI (REAL) MEANING AND A REFUTATION THAT THE WAY OF THE SALAF WAS ALLEGEDLY TAFWEEDH 157 - A REFUTATION OF THE MUFAWWIDAH

Rahee'atur-Ra'ee (d. 136H) said, "Al-Istiwaa (Allaah Ascending)[158] is not unknown, and how (it occurs) is not

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[156] Ilaaqatul-Ithbaat wa-Tafweedh bi-Sifaat Rabbil-'Aalameen, of Ridaa Ibn Na'saan, p. 19.

[157] What is meant by Tafweedh according to Ahlul-Kalaam (the People of Innovated Speech and Rhetoric) is affirming the wording of the Attributes, but leaving knowledge of their meaning and how the Attribute is, to Allaah. However, the way of the Salaf was to affirm both the textual wording and the meaning of Allaah's Attributes, in the way that befits Him, whilst refraining from asking questions concerning how the Attributes are —resigning knowledge of that to Allaah. So the resignation is with respect to the precise nature of the Attributes, how they are, not with respect to the meaning of the Attributes.

[158] The Salaf agree that the meaning of Istiwaa is explained by the following four words:

(i) 'alaa (to rise),
(ii) irtafa'a (to ascend),

(iii) sa'uda (to ascend) and
(iv) istaqarra (to be settled or established)

Imaam Bukhaaree (r) said in his Saheeh; "Mujaahid said, '... istawaa alal 'Arsh (meaning) 'alaa (i.e., ascended)," and Ishaaq ibn Raahawaiah said, "I heard more than one of the Mufassireen saying, 'Ar-Rahmaan 'alal-'Arsh istawaa (meaning) irtafa'a (i.e. ascended),' and Muhammad ibn Jareer said regarding the verse 'Ar-Rahmaan 'alal-'Arsh istawaa... it means 'ala and irtafa'a."' And this is in opposition to the People of Innovation who say the meaning of istiwaa is 'istawlaa' (to conquer, dominate).

Ibn al-Qayyim summarised these four explanations in his Nooniyyah saying, "And they (i.e. the Ahlus-Sunnah) have four explanations for it (i.e. istirwaa) and then he mentioned, "... and they are: istaqraa, 'alaa, irtafa'a about which there is no dispute, and likewise sa'uda which is the fourth. And Aboo Ubaidah of Shaibaan has chosen this in his explanation. I know which one is the Jahmee by the Qur'aan. And (yet) the Ash'aree says the explanation of Istiwaa, is in reality istawlaa (conquering) all existence. As if Allaah's being above the creation, above the seventh heaven, separate from the creation, then this is a matter about which there is no dispute or doubt between the Scholars of the Salaf, since that is established by the clear texts of the Book, the Sunnah the sayings of the Companions, the Tab'ien and the Scholars of Ahlus-Sunnah both past and present. They are also agreed that whoever denies that Allah is above the creation, being separate and distinct from it, then he is a Kafir (disbeliever).

'Alee ibn al-Hasan ibn ash-Shaqeeq said, "I said to 'Abdullaah ibn al--Mubaarak (d. 181H), "How are we to know our Lord?" He said, "He is above the Seventh Heaven above His Throne and we do not say as the

Jahmiyyah say, 'He is here upon the earth.' So that was mentioned to Ahmad ibn Hanbal and he said, "That is how it is with us." Reported by ad-Daariniee in Ar-Radd alal-Mareesee', pp. 24 and 103 and Ar-Radd 'olal-Jahmiyyah, p. 50

Aboo Mutee al-Hakam ibn 'Abdullaah al-Balkhee said, "I asked Aboo Haneefah about the one who says, 'I do not know whether my Lord is in the sky or the earth.' So he said, 'He is a Kaafir, since Allaah, the Most High, says:

The Most Merciful has ascended over the Throne

Soorah Taa-Haa (20):5

And His 'Arsh (Throne) is above the Heavens.' So I said, 'If he says, I say that He ascended above the 'Arsh, but I do not know whether the 'Arsh is in the heavens or the earth. He said, 'If he denies that He is above the sky then he is a Kaafir."' Reported by adh-Dhahahee in Mukhtasirul Uluww, no. 18

'Abdullaah ibn al-Mubaarak (d. 181H) said, "We do not say as the Jahmiyyah say, that Allah is on the earth, rather He has risen over His Throne." And it was said to him, "How should we know our Lord?" He said, "Above the Heavens, over ('alaa) His Throne." Khalq Af'aalul-Ibaad of Imaam al-Bukhaaree, no. 13

Muhammad ibn Yoosuf (one of the teachers of Imaam Bukhaaree) said, "The one who says that Allah is not over ('aLa) His Throne is a kaafir. And the one who thinks that Allaah did not speak to Moses is a kaafir." Khalq Af'aalul-'Ibaad of Imaam al-Bukhaaree, no. 66.

'Abdullaah ibn Mas'ood said about His saying, "Then He rose over the

comprehendible, and from Allaah is the Message, upon the Messenger is to convey, and upon us is to affirm." [159]

Imaam Maalik (d. 179H) said, "Al-Istiwaa is known, and how is unknown, to have eemaan in it is obligatory and to question it is an innovation." Then he said to the questioner, "I do not think except that you are an evil man." So he ordered him to be expelled. [160]

Imaam al-Bukhaaree (d. 256H) said, "Mujaahid (d. 104H) said about Istiwaa: 'Rising over the Throne." [161]

Ibn Jareer at-Tabaree (d. 310H) said concerning the saying of Allaah, the Most High:

Throne," "The Throne is over the water, and Allaah is above (fawqa) the Throne, and He knows what you are upon." Khalq Af'aalul-'Ibaad of Imaam al-Bukhaaree, no. 103.

Adullaah ibn 'Abbaas said, "Verily Allaah was above His Throne before He created anything, then He created the creation and decreed what was to exist until the Day of Judgement." Sharh Usoolul-I'tiqaad of al-Laalikaa'ee, no. 660.

[159] Reported by al-Bayhaqee in Al-Asmaa was-Sifaat, no. 516 and al-Laalikaa'ee in Usoolul-I'tiqaad, no. 665. Ibn Taymiyyah said in Majmoo'ul-Fataawaa, 5/365, "It is established from Rabee'ah," he also said in Al-Hamawiyyah, p. 80, "Al-Khallaal narrated it with an isnaad, all of whom are thiqaat (precise and reliable)."

[160] Reported by al-Bayhaqee in Al-Asmaa was.Sifaat, p. 516 with the wording, "Al-Istiwaa is not unknown and how is unknown, to have eemaan in it is obligatory and to question it is an innovation." Ad-Daarimee also reported it in Ar-Radd 'alal-Jahmiyyah, p. 55.

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"The Most Merciful made Istiwaa over the Throne." [162]

meaning: 'Rising above and Ascending. [163]

Abul-Hasan al-Ash'aree (d. 324H) said, "If it is said, 'Why do you deny that His saying:

"Do they not see that We have created for them what Our Own Hands have created." [164]

And His saying:

"Whom I have created with My Own (Two) Hands." [165]

are rnajaaz (metaphorical)?' To him it is said, 'The ruling concerning the Speech of Allah, the Mighty and Majestic, is that it is taken upon its dhaahir (apparent) and haqeeqah (real) meaning. Nothing is removed from its dhaahir (apparent) meaning to majaaz (a metaphorical) one, except with a proof ... Likewise, the saying of Allaah, the Mighty and Majestic:

"Whom I have created with My Own (Two) Hands." [166]

Its dhaahir and haqeeqah meaning is affirming Yadain (two Hands of Allaah). So it is not permissible to alter it from the dhaahir meaning of Yadain to that which our opponents claim, except with a proof ... Consequently, about His saying:

"Whom I have created with My Own (Two) Hands." [167]

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[162] Soorah Taa-Haa (20):5
[163] Jaami'ul-Bayaan 'an-Ta'weelil-Qur'aan, 16/137
[164] Soorah Yaa-Seen (36):71
[165] Soorah Saad (38):75
[166] Soorah Saad (38):75.
[167] Soorah Saad (38):75.

It is obligatory to affirm two Hands for Allaah, the Most High, in its haqeeqah (real) meaning, not with the meaning of ni'matayn (two bounties of Allaah)." [168]

Al-Khattaabee (d. 388H) said, "The madhhab of the Salaf (the Pious Predecessors) with regard to the Sifaat (Attributes of Allah) is to affirm them as they are 'alaa dhaahir (with their apparent meaning), negating any tashbeeh (resemblance) to them, not takyeef (asking how they are)." [169]

Imaam at-Talamankee (d. 429H) said, "There is Ijmaa (concensus) from Ahlus-Sunnah that Allaah ascended over His Throne bid-dhatihi (with His Self) ... There is Ijmaa from the Ahlus-Sunnah that Allaah ascended over His Throne alal-haqeeqah (in a real sense), not alal-majaaz (metaphorically)." [170]

Qaadee Aboo Ya'laa (d. 458H) said, "It is not permissible to repel these narrations, as is the way of the group from the Mu'tazilah. Nor to become preoccupied with ta'weel, as is the way of the Ashariyyah. It is obligatory to carry them upon their

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[168] Al-Ibaanah 'an Usoolid-Diyaanah, p. 133. The ascription of this book to Abul-Hasan al-Ash'aree, and that it was his 'final book concerning 'aqeedah, has been testified to by a number of Scholars, from them, al-Haafidh Ibn 'Asaakir in Tabyeenul – Kadhabul - Muftaree, p. 152, al-Bayhaqee in Al-I'tiqaad, p. 31, Imaam adh-Dhahabee in Al-Uluww, no. 276 and Ibnul-'Imaad in Shadhraatudh-Dhahab, p. 303. Refer also to Chapter Ten: The 'Aqeediah of Abul-Hasan al-Ash'aree and a Refutation of the Ash'ariyyah.

[169] Al-Ghuniyah 'an Kalaam wa Ahlihi, as quoted in Mukhtasir al-'Uluww, no. 137

[170] Reported by adh-Dhahabee in Siyaar A'laamin-Nubulaa, 17/566

dhaahir (apparent) meaning; and that the Attributes of Allaah do not resemble any one of His creation, nor do we have an 'aqeedah (beliefl that there is any tashbeeh (resemblance) to them. Rather (we believe) in what has been reported from our Shaikh and our Imaam, Aboo 'Abdullaah, Ahmad ibn Muhammad ibn Hanbal, and others from the Scholars of Ashaahul-Hadeeth. [171]

Al-Khateeb al-Baghdaadee (d. 463 H) said, "As for speech about the Attributes of Allaah, that which is authentically related about them in the Sunnah, then the way of the Salaf, may Allaah be pleased with them all, was to affirm them as they are, 'alaa dhaahir (upon their apparent meaning), negating any tashbeeh (resemblance) to Allaah and not asking how they are. We do not say that al-Yad (the Hand of Allaah) means His Power nor that as-Sam' (Allah's Hearing) and al-Basr (Allaah's Seeing) means His Knowldge, nor do we say that He has jawaarih (limbs)." [172]

Ibn 'Abdul-Barr (d. 463H) said, "Ahlus-Sunnah are agreed in affirming all the Attributes which are related in the Qur'aan and the Sunnah, having eernaan (faith) in them and understanding them 'alal-Haqeeqah (in a real sense), not 'alal-majaaz (metaphoricahly)." [173]

Shaikh 'Abdul-Qaadir al-Jeelaanee (d. 561H) said, "It is essential to carry the attribute of Allaah's al-Istiwaa (Allaah's Ascending) upon its apparent sense, without ta'weel, and that

[171] Ibtaalut-Ta'weelaat, p.4
[172] Al-Kalaam 'alas-Sifaat of al-Khateeb al-Baghdaadee, p. 19-20
[173] Al-Tamheed of Ibn 'Abdul-Barr, 7/145

He ascended by His Dhaat (self) over the Throne. Istiwaa does not mean sitting or touching, as the Mujassimah and Karraamiyyah say. Nor does it mean 'uluww (grandeur and highness), as the Ash'ariyyah say; nor does it mean isteela (conquering and dominating over), as the Mu'tazilah say. None of this is related in the Sharee'ah. Neither has this been related by any one of the Salafus-Saalih (Pious Predecessors) from the Sahaabah and the Taabi'een, nor from the Ashaabul-Hadeeth (Scholars of Hadeeth). Rather, it is related from them that they carried the meaning of Istiwaa with its apparent meaning." [174]

Imaam al-Qurtubee (d. 671H) said, "Not a single person from the Salafus-Saalih (Pious Predecessors) denied Istiwaa (Allaah Ascending) over the Throne to be haqeeqah (in a real sense)... The reality of its kaifiyyah (how He Ascends) is not known. Imaam Maalik said that al-Istiwaa is known, how is unknown and asking questions concerning it is an innovation." [175]

Shaikhul-Islaam Ibn Taymiyyah (d. 728H) said, "The Sifaat (Attributes) are just like His Dhaat (Self). Thus, just as the Dhaat of Allaah is established haqeeqah (in a real sense), without considering it to be like that of the creation, then likewise His Sifaat are also established haqeeqah, without considering them to be like those of the creation." [176]

Aboo 'Uthmaan as-Saaboonee (d. 449H) said, regarding the signs of the Ahlul-Bid'ah (the People of Innovation), "And the

[174] Al-Ghuniyatut-Taalibeen, of 'Abdul-Qaadir al-Jeelaanee, 1/50.
[175] Al-Jaami' li-Ahkaamil-Qur'aan, 18/216
[176] Al-Fataawaa 'alal-Hamawiyyatul-Kubraa, p. 66

characteristics (resulting) from (the effects of) innovations upon their people are obvious, and manifestly clear. The most apparent of their signs and characteristics is the severity of their enmity and hatred towards the Carriers of the narrations of the Prophet (swallallahu alaihi wasallam) their disdain of them, their scorn of them (considering them to be valueless) and calling them..." and then he mentions, "...Dhaahiriyyah (Literalists)..." [177] [178]

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[177] The word 'Ahludh-Dhaahir' or 'Dhaahiriyyah' (Literalists) is employed by the People of Innovation and they name the Ahlus-Sunnah with it. This word actually signifies two meanings.

The First: not resorting to ta'weel (distortive interpretation) of the texts of the Revelation (the Book and the Sunnah), regardless of whether they are related to matters of knowledge and 'aqeedah (belief) or matters of fiqh (jurisprudence) and action. Giving the texts of the Sharee'ah precedence over the sayings of the whole of mankind whomever they may be and following closely behind the texts wherever they may lead the ones who travel upon them. The word 'Ahlud-Dhaahir' upon this meaning and usage is equivalent to the words 'Ahlul-Hadeeth,' 'Ashaabul-Hadeeth,' 'Ahlus-Sunnah wal-Jam'ah and 'At-Tao'ifatul-Mansoorah.'

The Second: for the one who makes the texts of the Sharee'ah fall short of their real indication, what they necessitate and comprise (of meaning and application), such as the one who claims regarding the saying of the Messenger of Allaah (swallallahu alaihi wasallam) as reported by Bukhaaree in his Saheeh, **"Let not one of you urinate in still (non-flowing) water"** that it is not permissible to urinate in still water but if a person urinated in a container and then poured the urine that was in it into still water, then that would be permissible. The futility of this is that

he has denied for the text of the Legislator, that (meaning) which it contains, indicates and gives evidence to. If it is not permissible to urinate in still water, then pouring urine from a container into still water should be more deserving of being forbidden, since sometimes there may be a (dire) need to urinate into still water but as for urinating into a container and pouring it into the water, there is no cause for doing that and it is but mere fooling around. This path is not the path of the Ahlul-Hadeeth.

The 'Ahludh-Dhaahir,' with this second meaning hold a stance, in opposition to those filled with partisanship to the Ahlur-Rai (the People of Opinion), the ones who distort the texts of the Sharee'ah and interpret them so that they agree with their madhhabs. Furthermore, they place the sayings of their scholars and their opinions ahead of the texts of the Sharee'ah.

As for the Ahlul-Hadeeth, they are moderate, in between the exaggeration of Ahlur-Rai and the negligence of Ahludh-Dhaahir. The Innovaters have called the Salafus-Saalih, 'Ahludh-Dhaahir (Literalists)' and also that they are 'Hashawiyyah,' (Worthless Ones), 'Mushabbihah' and 'Mujassimah' (Anthropomorphist) so that people may flee from the way of the Salaf. But in truth, they are liars in throwing these names at them. As for calling them 'Ahludh-Dhaahir,' then if they desire the first meaning, then this does not hurt them (that they be called as such) and it is said in reply to the Ahlul-Bid'ah, 'Are you Baatiniyyah (those claiming secret, hidden meanings in the texts of the Book and the Sunnah) so that you accuse the Ahlul-Sunnah of being Dhaahiriiyah. (Literalists)?' Rather, it is said to the Ahlul-Bid'ah, 'There is no doubt that you are Baatiniyyah in much of your ta'weel (unfounded interpretation) and Tahreef (distortion of the text, either in its wording or meaning) of the texts of the Sharee'ah in matters of 'aqeedah and matters of fiqh.' So the Ahlul-hadeeth, upon this meaning, are Ahludh-Dhaahir and they are not Baatiniyyah. And this is a virtue for them, not a shortcoming, and all praise is due to Allah. And if you desire the second meaning of 'Ahludh-Dhaahir,' then the majority of Ahlul-Hadeeth are free from this and Allah

Al-Awzaa'ee (d. 157 H) said regarding the aayaat and ahaadeeth of the Attributes, "Pass them on as they have come, without asking how." [179]

CHAPTER FIVE

THE CONCENSUS OF THE SALAF FROM AMONG THE COMPANIONS OF ALLAAH'S MESSENGER (swallallahu alaihi wasallam) ON THE PROHIBITION OF REVILING THE RULERS BE THEY RIGHTEOUS OR SINFUL - A REFUTATION OF THE KHAWAARIJ [180]

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knows best." Muhammad 'Abdul-Rahmaan al-Khamees in 'Sharh Jumatu Maa Hakaahu 'anhum Abul-Hasan al-Ash'areer, p p.13 -15.

[178] 'Aqeedatus-Salaf wa Ashabul-Hadeeth, of Aboo 'Uthmaan as-Saaboonee, p. 101.

[179] Sharh Usoolil-I'tiqaad of al-Laalikaa'ee, no. 875. Shaikh Ibn Uthaimeen (r) said in his Sharh 'Aqeedatil-Waasitiyyah, pp. 101-102, after quoting this narration, "And this gives evidence to) the fact that they would affirm meanings for the Attributes, from two aspects:

Firstly, that they said, "Pass them on as they have come.." and it is known that they are words which came with meanings and they have not vainly, without purpose. So when we pass them on as they have come, it is necessitated by that, that we affirm meanings for them.

Secondly, their saying, "... without saying how..." and this is because denial of the kaifiyyah (how the Attributes are) gives evidence to the presence of the basis of the meaning, because denial of the kaifiyyah of something (in this case the Attribute) is not considered as being mere play and lack of purpose. Therefore, these words, well-known to the Salaf, provide evidence that they used to affirm these texts with (their) meanings.

[180] From the Book, Mu'aamalatul-Hukkaami fee Daw'il-Kitaabi was-Sunnah, pp. 173-185, by Shaikh 'Abdus-Salaam ibn Barjas ibn Naasir Aal-'Abdul-Kareem.

Attacking the honour of the Rulers (Umaraa) and occupying oneself with reviling them and mentioning their shortcomings is a very big mistake and a repugnant Sin: The purified revelation has forbidden it and has censured the one who does so.

It is (also) the starting point of rebellion (i.e., by which such rebellion is initiated and developed) and taking arms against the rulers and this rebellion, is the basis of the corruption of both the religion and the world. [181]

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[181] Ibn al-Qayyim (r) said, "This is a great topic, containing much benefit and due to ignorance of this topic a great mistake has fallen upon the Sharee'ah..." up until he said, after mentioning that the basis of the Sharee'ah is built upon the welfare and benefits of the servants, "... The Prophet (swallallahu alaihi wasallam) legislated for his ummah, the obligation of rejecting the evil so that by its rejection, the goodness that Allaah and His Messenger love is obtained. And when rejecting the evil leads to what is more evil and more hated by Allah and His Messenger then it is not allowed to reject it— even if Allaah hates it and detests those who perform it (the evil). And this is like rejection (inkaar) against the kings, and the ones in authority by coming out against them (with arms etc., to fight them), for verily, that is the basis and foundation of every evil and every tribulation till the end of time. And the Companions asked permission from the Messenger of Allaah (swallallahu alaihi wasallam) for killing the leaders (Umaraa') who delay the prayer from its proper time, saying, 'Shall we not kill them.' So he said, "No, so long as they establish the prayer," and he also said, "Whoever sees something from his leader (ameer) something that he dislikes then let him be patient and let him not raise his hand (away) from the leader's obedience." And whoever reflects upon the greatest and smallest trials that have befallen Islaam, then he will see that they are due to the negligence and wastage of this principle and the lack of patience upon (witnessing) evil. So he seeks to bring about its end and as a result of this, a greater evil is brought about. And the Messenger (swallallahu alaihi wasallam) saw the greatest of evils in Makkah and he was not able to change them. In fact even when Allaah opened up Makkah for the Muslims (i.e., gave the Muslims victory over it) and when it became Daarul-Islaam he was

It is also known that the ways and means (wasaa'il) have the same rulings as the ends to which they lead (maqaasid). Therefore, every text regarding the prohibition of rebellion (against the rulers) and the censuring of those who do so is an evidence for the prohibition of reviling and abusing the rulers and also (an evidence) for the reprimand of the one who does so. [182]

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resolved to changing the Ka'bah and returning it to the foundations that ibraaheem (alaihi as-alaam) had built it upon, but even though he had the capacity to do that, he was prevented from it by the fear that something greater would occur due to the lack of tolerance of the Quraish, since they were new to Islaam and had recently left disbelief — and for this reason he did not grant permission for rebelling against the leaders (Umaraa') with the use of one's hand (i.e., with force) due to the greatness of what results afterwards on account of it ..." Ibn al-Qayyim in 'I'laamul-Muwaqqi'een 'an Rabbil-'Aabaineen.

[182] The Shaikh and Imaam, 'Abdul-Lateef ibn 'Abdur-Rahmaan ibn Hasan Aal Shaikh said, in powerful words that uncover the confusing doubts in this topic and that refute the one who spreads them from amongst the ignoramuses, "... And those people, those who are under trial, do not know that with the exception of 'Umar ibn 'Abdul-Azeez and whoever Allah willed from among the Banee 'Umayyah, great mishaps, insolence, taking up arms (against the people) and corruption occurred from most of those in charge (wullaat) of the people of Islaarn from the time of Yazeed ibn Mu'aawiyah (till the present). But along with that, the manner and behaviour of the notable scholars and mighty leaders with the rulers is well-known and renowned — they do not raise a hand against giving obedience in that which Allaah and His Messenger have commanded from among the legislated actions and obligatory duties of Islaam.

And I will give you an example, that of al-Hajjaaj ibn Yoosuf ath-Thaqafee, and his affair is well known in the ummah, that of oppression,

repression, excessiveness in spilling the blood (of the Muslims), desecration of the Sanctities of Allaah, the killing of whomever he killed amongst the notables of the umrnah such as Sa'eed ibn Jubair, the besieging of Ibn az-Zubair even though he had sought refuge in the Haram, and making lawful the sacred and sanctified, the killing of Ibn az-Zubair, even though Ibn az-Zubair had given obedience to him and the people of Makkah, Medinah, Yemen, and most of 'Iraaq had given the pledge of allegiance to him (Ibn az-Zubair) and al-Hajjaaj was only a deputy of Marwaan, and then of his son 'Abdul-Malik and none of the khulafaa' (successors) had given Marwaan a pledge and none of the influential people, those with power had given the pledge of allegiance to him. And along with all of this none of the People of Knowledge hesitated in obeying him and complying with him in that in which obedience is permissible from amongst the pillars of Islaam and its obligations.

And Ibn 'Umar and whoever met al-Hajjaaj were from amongst the Companions of Allah's Messenger (swallallahu alaihi wasallam) and they never contested with him and nor did they prevent obedience to him in that by which Islaam is established and by which eemaan is perfected. And it is likewise for those who were also in the era of al-Hajjaaj from among the taab'ieen such as Ibn al-Musayyih, al-Hasan al-Basree, Ibn Seereen, Ibraaheem at-Taimee and those like them from among the leaders of the Ummah. And the affair continued like this between the leading scholars of the ummah, they would enjoin obedience to Allah and His Messenger and making jihaad in His path along with every leader (Imaamn) whether righteous or sinful, as is well known in the books of the fundamental principles and beliefs of the religion.

And similarly, Banul-'Abbaas, they conquered the lands of the Muslims forcefully, with the sword, and not one of the People of Knowledge and Religion aided them in that, and they killed hordes of people and many of the creation from among the Banu Umayyab, their leaders and their

It is established in the two Saheehs from the hadeeth of Aboo Hurairah that the Prophet (swallallahu alaihi wasallam) said, "Whoever believes in Allah and the Last Day, let him either speak good or keep silent."

And likewise in the two Saheehs from Aboo Moosa al-Ash'aree who said, "They said, '0 Messenger of Allaah, which part of Islam is the most excellent?' He replied, '(It is) he from whose hand and tongue the Muslims are safe."

The prohibition of reviling the Rulers (Umaraa) has been reported more specifically, on account of the kindling of the fire

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deputies. And they killed Ibn Huhairah, the Ameer of 'Iraaq and they also killed Marwaan, the khaleefah and it was reported that the murderers killed around eighty people from Banu Umayyah in a single clay, and then they placed their blankets above the corpses, sat upon them and then called for food and drink.

So along with all of that the conduct of the leading scholars, such as al-Awzaa'ee, Maalik, al-Layth ibn Sa'd and 'Ataa ibn Abee Rabaah with those kings is not hidden from the one who has a share in knowledge and realization. And then the next generation of the People of Knowledge such as Ahmad ibn Hanbal, Muhammad ibn Ismaa'eel (al-Bukhaaree), Muhammad ibn Idrees (ash-Shaafi'ee), Ahmad ibn Nooh, Ishaaq ibn Raahawaih and their brothers…their occurred in their time what occurred from the kings of the great innovations and the denial of the Sifaat and they were called to (affirm) these things and were put to trial by them and whoever was killed, was killed, such as Ahmad ibn Nasr. But along with all of this it is not known that a single one of them raised his hand against obedience (to those kings) and that he saw fit to attack them..." Ad-Durar as-Sunniyyah fii Ajwibatun-Najdiyyah, 7/177-178.

of tribulation and the opening of the doors of evil upon the Ummah that it contains.

Ziyaad ibn Kusaib al-Adawiyy said, "I was with Aboo Bakrah beneath the minbar (pulpit) of Ibn Aamir. He was giving a speech and was wearing a fine garment. So Aboo Bilaal said, 'Look at our ameer wearing the garment of the disobedient.' Then Aboo Bakrah said, "Be silent. I heard the Messenger of Allaah (swallallahu alaihi wasallam) say, 'Whoever demeans the sultaan (ruler) of Allaah upon the earth Allaah will humiliate him." [183]

Anas ibn Maalik said, "The senior amongst the Companions of Allaah's Messenger(swallallahu alaihi wasallam) forbade us (saying), 'Do not revile your Rulers (Umaraa), not act dishonestly with them, nor hate them and have taqwaa of Allaah and be patient — for verily the matter is close (at hand)." [184] Its chain of narration is jayyid (good) and all of its narrators are thqaat (precise, reliable and trustworthy).

Yahyaa ibn Yamaan said, "Sufyaan (ath-Thawree) narrated to us from Qais ibn Wahb from Anas ibn Maalik (radhiyallahu anhu) that he said, "The most senior of the Companions of the Messenger of Allaah (swallallahu alaihi wasallam) used to forbid us from abusing and reviling the Rulers (Umaraa)."[185]

Anas ibn Maaiik (radhiyallahu anhu) said, "The most senior

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[183] Sunan of at-Tirmidhee, no. 2225
[184] As-Sunnah of Ibn Abee 'Aasim, 2/488.
[185] Ibn 'Abdul-Barr reported it in At-Tamheed, 21/287

amongst us from among the Companions of Allaah's Messenger (swallallahu alaihi wasallam) forbade us, that we should not revile our Rulers (Umaraa), nor to be dishonest with them, nor to disobey them (but) to have patience and to have taqwaa of Allah, the Mighty and Majestic, for verily the matter is close (at hand)." [186]

And likewise al-Bayhaqee has also mentioned this narration with the wording, "The most senior amongst us from among the Companions of Allah's Messenger (swallallahu alaihi wasallam) commanded us not to revile our Rulers..." [187] and its chain of narration is jayyid (good).

Therefore, in this narration is the unanimous agreement of the most senior of the Companions of Allaah's Messenger (swallallahu alaihi wasallam) upon the prohibition of attacking the honour of the Rulers by reviling and abusing them. [188] And this prohibition from them (radhiyallahu anhu) is not a magnification of the Rulers, but rather it is due to the greatness

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[186] Al-Haafidh Abul-Qaasim al-Asbahaanee in his book At-Targheeb wat-Tarheeb, 3/68.

[187] In his book Al-Jaami' li-Shu'abil-Eemaan, 13/186-202.

[188] Imaam al-Barbahaaree (d. 329) said, "When you see a man making a supplication against the Ruler (Sultaan) then know that he is a person of desire. And when you hear a man making a supplication for the Ruler, for his rectification, then know that he is a person of the Sunnah, if Allaah, the Exalted, wills. Fudayl Ibn 'Iyaad says, "If I had a supplication (that would be answered) I would not make it except for the Ruler." So we have been commanded that we supplicate for them, for their rectification and we have not been commanded to make a supplication against them, even if they oppress and commit injustice, and this is because their oppression and injustice is against themselves but their rectification is for them and for the Muslims." Tabaqaatub-Hanaabilah, 2/36.

of the responsibility which they have been entrusted with by the Sharee'ah and which cannot be established and maintained in the desired manner, in the presence of their being reviled and their honor being attacked.

And also because reviling them leads to the absence of obedience to them in that which is good, and (it leads to) the arousing of bitterness and malice of the hearts of the general folk against them, and (this) opens the way to confusion and strife which does not bring anything to the people except far-reaching evil, since the end result of reviling them is rebellion and taking up arms against them to fight them. This is the greatest catastrophe and the mightiest affliction

Is it then imaginable, after pausing over and considering this clear prohibition of reviling the Rulers, that a Muslim in whose heart eemaan has settled and who has honoured the Symbols of Allaah embarks (boldly) upon this crime or remains silent regarding this evil? We can never think and conceive of this for a Muslim and we can never imagine that it should occur from him. And this is because the texts of the Sharee'ah and what the Companions of the Messenger of Allaah (swallallahu alaihi wasallam) were upon have a greater position in his heart than (mere) emotions and sentiments and agitation and excitation, which in reality, are but satanic suggestions and innovatory ejaculations. None submit to them except the People of Desires, those in whose hearts there is no value for the texts (of the Book and the Sunnah). Rather, the tongue of their disposition says, 'In this topic the texts (of the Book and the Sunnah) have fallen short (i.e., missed something):

"Mighty is the word that comes from their mouths. They utter nothing but a lie." [189]

Ibn Abee Shaibah (rahimahumullah) said, "Ibn 'Uyainah narrated to us from Ibraaheem ibn Maisarah from Taawoos who said, 'The Rulers were mentioned in the presence of Ibn 'Abbaas and a man amongst them began to censure them. He continued to arrogate himself, standing and stretching out his neck in doing this until I did not see in the House (i.e., the Haram) a man taller than him. Then I heard Ibn 'Abbaas say, 'Do not make yourself a trial for a wrongdoing people.' Then the man constricted himself and I did not see in the House a man shorter than him." [190]

Ibn 'Abdul-Barr reported with his isnaad from Aboo Dardaa (radhiyallahu anhu) that he said, "Verily, the first (appearance) is the hypocrisy of a man is his censure and rebuke of his Ruler (Imaam)." [191]

Ibn Abee 'Aasim reported from Ahul-Yamaan al-Hawzaniyy from Abud-Dardaa that he said, "Beware of cursing the Rulers (Wullaat), for verily, cursing them is clipping (i.e., of the religion) and hating them is barrenness." It was said, '0 Aboo Dardaa, then how should we behave when we see in them that which we do not like?' He said, "Have patience, for verily, when Allaah sees that from you He will take them away from you

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[189] Soorah al-Kahf (18):5

[190] In his Musannaf, 15/75.

[191] In At-Tamheed 21/287

with death.” [192] All of its narrators are thiqaat (precise, reliable and trustworthy) save Abul-Yamaan al-Hawzaniyy whose name is ‘Aamir ibn ‘Abdullaah ibn Luhayy, al-Hawzaniyy, al-Himsiyy. Ibn Hibbaan included him in his Ath-Thiqaat and Haafidh Ibn al-Hajar said about him, ‘Maqbool’ (i.e., his reports are acceptable). Ibn Zanjooyah has also reported this narration in Kitaabul-Amwaal with the same chain of narration.

Aboo Nu’aym reports as does Ibn Abid-Dunyaa from Zaa’idah ibn Qudaamah who said, “I said to Mansoor ibn ah-Mu’tamir, When I am fasting can I revile the Ruler (Sultaan)?’ He said, ‘No.’ I then said, ‘Then can I revile the People of Desires (i.e., Innovators)?’ He said, ‘Yes.” [193]

Ibn ‘Abdul-Barr reports from Aboo Ishaaq as-Sahai’iyy that he said, “Never do a people revile their Ruler (Ameer) except that they are prevented from his goodness.” [194]

Hannaad reported, “‘Abdah narrated to us from az-Zabriqaan who said, ‘I was with Aboo Waa’il, Shaqeeq ibn Salamah, and I began to revile al-Hajjaaj and mention his faults and bad deeds. He (Aboo Waa’il) said, ‘Do not revile him. And what will inform you that perhaps he says, ‘0 Allaah forgive me,’ so He forgives him?” [195]

Ibn Zanjooyah reports from Aboo Idrees al-Khawlaaniyy that he

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[192] In As-Sunnah, 2/488

[193] Al-Hilyah of Aboo Nu’aym, 5/41-42 and As-Samt wa Aadaabil-Lisaan of Ibn Abee Dunyaa, p. 145

[194] In At-Tamheed, 21/287

[195] Az-Zuhd, 2/464

said, “Beware of censuring and rebuking the Rulers (A’immah). For verily, rebuking them is clipping. (That is) the clipping of the Deen not the clipping of the hair. Verily the Ta’aaneen (those who rebuke and revile) — they are the losers and they are the most evil of the evil ones.” [196]

Ibn al-Jawzee reports that when Khaalid ibn ‘Abdullaah at-Tustaree addressed the people on the day he was appointed the governor of Makkah he said, “By Allaah, no one is brought to me who curses his ruler (Imaam) except that I till beat him in the Haram.” [197]

And in At-Taareekh Al-Kabeer of Imaam al-Bukhaaree who reports from Aboo Jamrah ad-Duba’iyy who said, “When news of the burning of the House reached me, I left for Makkah and visited Ibn ‘Abbaas (there) frequently until he recognised me and was amicable to me. Then I reviled al-Hajjaaj in the presence of Ibn ‘Abbaas and he said, ‘Do not be a helper to Shaytaan.” [198]

Ibn Sa’d reports ‘Abdullaah ibn Idrees informed us from Muhammad ibn Aboo Ayyoob from Hilaal ibn Aboo Humaid that he said, “I heard ‘Abdullah Ibn Idrees say, ‘I will never ever help in the blood of a Khaleefah after Uthmaan.’ It was said to him, ‘0 Aboo Ma’bad, did you help in (bringing about the sheding of his blood)?’ So he said, ‘Verily, I consider tile mentioning of his faults and Shortcomings to have been of help

[196] Kitaabul-Amwaal, 1/80.
[197] Al-Muntadham fee Taareekhil-Mulook
[198] At-Taareekh al-Kabeer, 8/104

in (the shedding of his blood)." [199]

Therefore, in all of these narrations, and whatever else has come with their meaning, is a clear evidence and strong proof for the severe prohibition and firm forbiddance of reviling the Rulers and mentioning (or publicising) their faults and shortcomings.

Therefore, let the Muslim stop where the people (i.e., the Companions) stopped, since they are the best of people to the testimony of the Chief of all of Humanity (radhiyallahu anhu). They stopped where they stopped out of knowledge, and with penetrative insight did they hold back and restrain themselves. Whoever is below that, then he is negligent and Whoever is above them, then he is one Who causes grief.

And whoever opposes this Salafe manhaj, and follows his desires then there is no doubt that his heart is filled with rancour and hatred. Since, revilement and vilification negates giving advice to the Rulers. It has been established from the Prophet (swallallahu alaihi wasallam) that he said, "There are three things towards which the heart of a Muslim never shows hatred or rancour: making ones action sincerely for the sake of Allah, giving obedience to the rulers (wulaatul-amr) and sticking to the group (jamaa'ah) - for verily, their supplication encompasses those who are behind them (i.e., those whom they rule over)." [200]

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[199] At-Tabaqaat 6/115.

[200] This Hadeeth has been reported from a group among the Companions, and see Sunan at-Tirmidhee, no. 2657, Al-Musnad 4/80-82 and 183, Jaami'ul-Usool 1/265 and Majma 'uz-Zawaa'id 1/137-139.

And whoever thinks that attacking the Rulers by reviling them and finding fault with them is from the Sharee'ah of Allaah, the Exalted, or (that it) constitutes repelling the evil and other such things, then he has got astray and has said upon Allaah and upon his Sharee'ah other than the truth. Rather he is an opposer of the requirement of the Book and the Sunnah and whatever the narrations from the Salaf of this Ummah have spoken of.

It is obligatory upon the one who comes across these clear and plain texts that he prevents everyone whom he hears reviling and attacking those assigned with the rule, expecting his reward from Allaah and giving advice to the general people.

And this is the action of the People of Knowledge and Religion. They restrain their tongues from (attacking) the Rulers and they order the people with restraining from attacking them (by reviling and abusing them) and this is because the knowledge, which they carry, has directed them to this and has guided them to it.

And as for advising the Rulers of the Muslims, then its manner and procedure is well known to the lowest student of knowledge, let alone being firmly established with the leading scholars of the ummah. 'Iyaad ibn Ghunm reports that the Messenger of Allaah (swallallahu alaihi wasallam) said, "Whoever desires to advise the one with authority then he should not do so openly. Rather he should take him by the hand and take him into seclusion (and then advise him). And if

he accepts from him (the advice) then (he has achieved his objective), and if not then he has fulfilled that which was a duty upon him." [201]

And in accordance with this hadeeth, there are many sayings of the Salaf, as well as their actions, which are in agreement with it. Imaam ash-Shawkaanee said, "It is desirable for the one to whom a mistake of the leader (Imaam) appears in certain matters that he advises him but does not openly rebuke him in front of all the people to see. Rather it should be as has been reported in the hadeeth - that he should take him by the hand, should take him into seclusion and should offer him the advice, and he should not humiliate the sultaan of Allaah. And we have already said in the beginning of the book of Siyar that it is not permissible to revolt against the leaders, even if they reach (excessive) levels of oppression, as long as they establish the prayer and no manifest and clear disbelief appears from them. And the ahaadeeth that have been reported with this meaning are mutawaathir. However, it is necessary for the follower that he follows the leader (Imaam) in obedience to Allaah and he disobeys him in (what entails) disobedience to Allaah, for verily there is no obedience to the creation in disobedience to Allaah." [202]

Shaikh Saalih ibn 'Uthaimeen (rahimahumullah) said, when affirming that offering advice to the rulers is something that is

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[201] Reported by Ahmad, 3/403 and Ibn Abee 'Aasim, 2/521 with an authentic chain of narration. And Shaikh Muhammad Naasirud-Deen al--Albaanee (r) declared it authentic (saheeh) in Zilaalil-Jannah fee Takhreejis-Sunnah, 5/229.

[202] As-Sailal-Jarraar, 4/556

done in secret and not openly and he quoted some evidences for that, and amongst them was this hadeeth [203], he said, "So when speaking about the king by backbiting, giving him advice in the open and publicising (his faults), when that is (but) humiliation of him, that humiliation for which Allaah has threatened the one who does it with humiliation and debasement, then there is no doubt that it is obligatory to carefully observe what we have mentioned —that he should desire to give advice in secret and other such things. (This being) for the ones who are capable of advising them, from among the scholars, those who visit them and mix with them and by whose advice they find benefit, as opposed to those besides the (scholars) ..." up until he said, "... for openly opposing the ruler (sultaan) in that which is not from the necessities of the religion, and rejecting that (openly) in the gatherings, in the mosques and in the ranks and other places of admonition and other such things, then that is not advice at all. So do not be deceived by the one who does that, even if it is with good intention, for verily, that is in opposition to what the Salafus-Saalih, those who are to be followed, were upon —and your guidance is in Allaah's control." [204]

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[203] Referring to the hadeeth which has already preceded above, Ziyaad ibn Kusaib al-Adawiyy said, "I was with Aboo Bakrah beneath the minbar (pulpit) of Ibn 'Aamir. He was giving a speech and was wearing a fine garment. So Aboo Bilaal said, 'Look at out ameer wearing the garment of the disobedient. Then Aboo Bakrah said, 'Be silent. I heard the Messenger of Allaah (swallallahu alaihi wasallam) say, 'Whoever demeans the sultaan (ruler) of Allaah upon the earth Allaah will humiliate him.

[204] In Maqaasidul-Islaamn, p. 393

And this is an affair in which there is unanimous agreement between those firmly rooted in knowledge and guidance from among the leading scholars of the Salaf of the ummah as has already preceded, and from Allaah is all aid sought." [205]

CHAPTER SIX

THE DISTINGUISUING SIGNS OF AHLUS-SUNNAH [206]

Aboo Uthmaan as-Saaboonee (d.449H) (rahimahumullah) said, "And one of the distinguishing signs of Ahlus-Sunnah is their love for the Imaams of the Sunnah, its Scholars, its helpers, and its close allies, and their hatred for the leaders of innovation who call to the Hell-Fire and who direct their associates and companions to the home of torment destruction. Allaah, the Sublime, has adorned the hearts of Ahlus-Sunnah, and the light of their hearts with love for the Scholars of the Sunna, as a bounty from Him, Whose Magnificence is perfect and Sublime.

Al-Haakim Aboo 'Abdullaah al-Haafidh, may Allaah make him and us reside in Paradise, informed Us: Muhammad ibn Ibraabeem Ibn al-Fadl al-Muzakkee narrated to us: Ahmad ibn Salamah (said): Aboo Rajaa Qutaibah ibn Sa'eed read his Kitaabul-Eemaan to us, and at the end of it there occurred, "So when you see a man loving Sufyaan ath-Thawree, Maalik ibn Anas, al-Awzaa'ee, Shu'bah, Ibn al-Mubaarak, Abul-Ahwas Shareek, Wakee', Yahyaa ibn Sa'eed and 'Abdur-Rahmaan ibn

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[205] Refer to the book Mu'aamalatul-Hukkaami fee Daw'il-Kitaabi was-Sunnah by Shaikh 'Abdus-Salaam ibn Barjas ibn Naasir Aal 'Abdul-Kareem for an excellent and comprehensive coverage of this topic.

[206] From the treatise of Aboo 'Uthmaan as-Saaboonee (d. 449H), entitled, 'Aqeedatus-Salaf wa Ashaabul-Hadeeh, pp. 108-1 17, one of the many monumental works which have preserved, clarified and propounded the aqeedah (belief) of the Salafus-Salih.

Mahdee, then know that he is a person of the Sunnah." Ahmad ibn Salamah (rahimahumullah) said, "Then I added, underneath that in my script, '...and Yahyaa (ibn Yahyaa), Ahmad ibn Hanbal, Ishaaq (ibn Ibraaheem) ibn Raahawaaih...' When we stopped at this passage (of the book) the people of Neesaaboor looked at us and he (Qutaihah) said, "Those people hate Yahyaa ibn Yahyaa." So we said, "What is Yahyaa ibn Yahyaa?" He said, "A righteous man, Imaam of the Muslims. And Ishaaq ibn Ibraaheem is an Imaam (of the Muslims) - and in my estimation Ahmad ibn Hanbal is greater than all of those whom I have mentioned."

And I met those whom Qutaibah (rahimahumullah) mentioned (about whom he said) that whoever loves them then he is a person of the Sunnah, from among the Scholars of Ahlul-Hadeeth, whose model they emulate, by whose guidance they seek to guide themselves and in whose group and rank they count themselves. And in following the narrations (and sayings of these scholars) they find (i.e., are led to) another group of (righteous scholars), amongst them: Muhammad ibn Idrees ash-Shaafi'ee, Sa'eed ibn Zubair, az-Zuhree, ash-Sha'bee, at-Taimee and thocse after them such as al-Laith ibn Sa'd (al-Misree), al-Awzaa'ee, Sufyaan ibn 'Uyainah al-Hilaaiee, Hammaad ibn Salamah, Hammaad ibn Zaid, Yoonus ibn 'Ubaid, Ayyoob as-Sakhtiyaanee Ibn 'Awn and those similar to them. Then after them, the likes of Yazeed ibn Haaroon (al-Waasitee), 'Abdur-Razzaaq (ibn Hammaam as-San'aanee), Jareer ibn 'Abdul-Hameed (ad-Dabbee) and then those after them such as Muhammad ibn Yahyaa adh-Dhuhlee Muhammad ibn Ismaa'eel al-Bukhaaree, Muslim ibn al-Hajjaaj al-Qushairee, Aboo Daawood as-Sijistaanee, Aboo Zur'ah ar-Raazee, Aboo Haatim (ar-Raazee) and his son, and Muhammad ibn Muslim ibn Waarah (ar-Raazee), Muhammad ibn Aslam at-Toosee, (Aboo Sa'eed) 'Uthmaan ibn Sa'eed ad-Daarimee (as-Sijzee) and (Imaam) Muhammad ibn Ishaaq ibn Khuzaimah (an-Neesaabooree) the one who used to be called 'Imaam of the Scholars,' and al-Muqirree was the Imaam of the Scholars during his era arid time, and Aboo Ya'qoob Ishaaq ibn

Ismaa'eel al-Bustee, (al-Hasan ibn Sufyaan al-Faswee) — and my grandfather by way of my father, Aboo Sa'eed Yahyaa ibn Mansoor az-Zaahid ah-Harawee and (Aboo Haatim) 'Adee ibn Hamdawaih as-Saaboonee and his two sons, the Swords of the Sunnah, 'Abdullah as-Saaboonee and Aboo Abdullah Rahmaan as-Saaboonee and others besides them from the Scholars of the Sunnah, who hold fast to it, aid it, call to it and are the most gentle with and compliant to it.

And these sentences (i.e., the aforementioned aqeedah) which have been affirmed in this book constituted the 'aqeedah of all of them. They never differed with each other about (a single matter from) it. Rather, they (unanimously) agreed upon it (and it has never been established about any one of them that he was pleased with whatever opposed it).

And along with that they (unanimously) agreed with their saying about the Ahlul-Bid'ah — that they should be subdued, humiliated and disgraced, banished and driven away. That (one must) keep away from them, from those who associate with them and from those who are intimate with them. And to seek nearness to Allaah by avoiding them and fleeing from them."

And the Ustaadh and Imaam (i.e., Aboo 'Uthmaan) (radhiyallahu anhu) said, "And I, by the Grace of Allah, the Mighty and Majestic, am a follower of their narrations, seeking illumination by their lights (and I) advise my brothers and my companions that they should not slip away from their sign-post and that they should not follow other than their sayings. That they should not occupy themselves with these newly invented matters from among the innovations, which have become widespread amongst the Muslims (and likewise the detestable things which) have appeared and become popular (amongst the people). And if a single one of these matters appeared upon the tongue of anyone in the times of those Scholars, that they would have forsaken him, would have declared him an innovator, called him a liar and would have attributed to him, every evil and loathsome thing.

Let not my brothers, may Allaah protect them, be deceived by the abundance of the Ahlul-Bid'ah (the People of Innovation) and their large numbers (for verily, the abundance of the people of falsehood and the small number of the people of truth is a sign of the approach of the Day of Truth), since the Chosen Messenger (swallallahu alaihi wasallam) said, "Indeed, amongst the signs of the Hour and its being close at hand, is that knowledge will diminish and ignorance will be widespread." [207]

(And knowledge is the Sunnah and ignorance is bid'ah. And he (swallallahu alaihi wasallam) said, "Verily, eemaan will retreat to Madeenah as a snake retreats into its burrow." [208] And he (swallallahu alaihi wasallam) said, "The Hour will not be established... ...[209]the earth anyone who says, Allaah." [210]

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[207] It is reported from the hadeeth of Anas (radhiyallahu anhu) in marfoo' form with the wording, "From among the signs of the Hour is that the knowledge will be raised and ignorance will become widespread." Reported by at-Tayaaleesee, no. 101, Ahmad, 3/98, 176, 273 and 289, Bukhaaree in his Saheeh, 1/178, 9/330, 10/30 and 12/113-114, Muslim, 4/2056, at-Tirmidhee, no. 2205 and Ibn Maajah declared it saheeh, no. 4045 and it is also reported by others besides them.

[208] Reported by Ibn Abee Shaibah, 12/181, Ahmad, 2/286, Bukhaaree, 4/93, Muslim, 1/131, Ibn Maajah, no. 3111, Aboo 'Awaanah, 1/101 and Ibn Mandah in Kitaabul-Eemaan, no. 420 from Aboo Hurairah.

[209] Two words appear here which could not be deciphered by the checker of the treatise, Badrul-Badr, from the original manuscript.

[210] And the hadeeth mentioned here has been reported with the wording, "The Hour will not be established until it is not said upon the earth, 'Allaah, Allaah and in another narration, "... La ilaaha illallaah …" reported by Ahmad, 3/ 107, 201, 259 and 267, Muslim, 1/131, at-Tirmidhee, no. 2207 and Ibn Mandah who declared it hasan, nos. 447 anti 449, Aboo 'Uwaanah, 1/10 I, al-Haakim, 4/494-495 and al-Baghawee, 15/89. And in another narration there occurs, "The Hour will not be established upon anyone who says, 'Allah, Allaah,"' and in a narration, "...La ilaaha illallaaha…"

And whoever holds fast to the Sunttah of ti-ic Messenger (swallallahu alaihi wasallam) (today), acts upon it, remains firm upon it and calls to it, his reward is more numerous and plentiful than the one who was upon this 'aqeedah (i.e., the above-mentioned (aqeedah) at the beginnings of Islaam and faith. Since the Chosen Messenger (swallallahu alaihi wasallam) said, "He will receive the reward of fifty (i.e. the one clinging to that which the Companions were upon the later times). " So it was said, 'Fifty from amongst them? He (swallallahu alaihi wasallam) replied, "No, but rather front amongst you (i.e., the Companions)." [211]

(Aboo 'Uthmaan said), "I found in the book of the Shaikh, the Imaam, my grandfather, Aboo 'Abdullaah Muhammad Ibn 'Adee Hamdawaih as-Saaboonee (swallallahu alaihi wasallam), Abul-Abbaas, al-Hasan ibn Sufyaan an-Nasawee informed us that al-'Abbaas ibn Sabeeh narrated to them (saying): 'Abdul-Jabbaar ibn Taahir narrated to us (saying): Ma'mar ibn Raashid narrated to me (saying): I heard ibn Shihaab az-Zuhree saying, 'Teaching a sunnah is more superior than two-hundred years of worship."

Aboo Bakr Muhammad ibn 'Abdullah Ibn Muhammad ibn Zakariyyah ash-Shaybaanee - informed us, saying Abdul-Abbas Muhammad ibn 'Abdur-Rahmaan ad-Daghoolee informed us, saying: "I heard Muhammad ibn Haatim al-Madhfaree saying: I heard 'Amr ibn Muhammad saying: Aboo Mu'aawiyah ad-Dareer was speaking to Haaroon ar-Rasheed, and he narrated to him the hadeeth of Aboo Hurairah, "Aadam and Moosaa had a

[211] The text of the hadeeth is, Verily, after you, there are days requiring patience. (In those days) the one who holds fast to that which you are upon has the reward of fifty amongst you…" to the end of the hadeeth. This hadeeth has been reported with its various routes by al-Marwazee in As-Sunnah, no. 35, at-Tabaraanee in Al-Kabeer, 17/117, Aboo Daawood, no. 3441, at-Tirmidhee, no. 3057 and Ibn Maajah who declared it hasan, no. 4014 and others.

dispute..." [212] so 'Alee ibn Ja'far said, "How can this be when there exists the gap (of time) between Aadam and Moosaa that (which) there is." He (i.e., the narrator) said, "So Haaroon jumped on account of it and said, "He is narrating to you from the Messenger and you oppose him by saying, 'How?' And he did not cease saying this until he calmed down and became silent." [213]

And in such a way, is it necessary for a person to honour and revere the narrations of the Messenger of Allaah (swallallahu alaihi wasallam). He should receive them with acceptance, submission and affirm their truthfulness. He should disown and criticise, in the most severe fashion, anyone who takes a path other than this path, which Haaroon ar-Rasheed (rahimahumullah) took with the one who resists and opposes an authentic narration which he has heard, by saying, 'How?' seeking thereby to reject it and to distance himself from it, and does not receive it with acceptance, in the way that everything which has been reported from the Messenger (swallallahu alaihi wasallam) should he accepted.

May Allah, the Sublime, make us amongst those who listen to the Word and follow the best (thereof) and who hold fast, in this world, for the duration of their lives, to the Book and the Sunnah. And may He keep us away from the desires that lead astray, the opinions that waver, and the evils that cause humiliation, as a bounty and grace from Him.

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[212] Reported by Ahmad, 2/398, at-Tirmidhee; no. 2134, Aboo Sa'eed ad--Daarimee who declared it hasan, no. 293, Ibn Abee 'Aasim in his As-Sunnah, no. 140, Ibn Khuzaimah, pp. 55-57, 109 and 139, and an-Najaatl, nos. 19, 20 and 25 from Aboo Hurairah and its isnaad is authentic.

[213] This narration has been reported by al-Fasawee, 2/181, and from him by al-Khateeb, 5/243, from another route and with a different wording. Its chain of narration is authentic.

CHAPTER SEVEN

THE DISTINGUISHED SIGNS OF AHLUL-BID"AH (THE PEOPLE OF INNOVATION) [214]

Aboo Uthmaan as-Saaboonee (d. 44911) (rahimahumullah) said, "And the characteristics (resulting) from (the effects of) innovations upon their people are obvious and manifestly clear. The most apparent of their signs and characteristics is the severity of their enmity and hatred towards the Carriers of the narrations of the Prophet (swallallahu alaihi wasallam). Their disdain of them, their scorn of them (considering them to he valueless) and naming them with Hashawiyyah (Worthless People), Jahalah (the Ignorant), Dhaahiriyyah (Literalists) and Mushabbihah (those who liken Allaah to the creation). (And this), due to their belief (concerning) the narrations of the Prophet (swallallahu alaihi wasallam) that they are devoid of any knowledge and that the (real) knowledge is that which Shaytaan throws at them from the results of their corrupt intellects, the dark whisperings of their chests (i.e., souls), the false notions of their hearts (which are) empty of any goodness, their words and proofs which are devoid (of truth) and their unjustified and futile doubts:

"They are the ones whom Allaah has cursed, so that He has made them deaf and blinded their sight." [215]

"And whomsoever Allaah disgraces, their is none to give honour. Verily, Allaah does whatever He wills." [216]

I heard al-Haakim Aboo 'Abdullah al-Haafidh saying: I heard Aboo Alee al-Husain ibn Alee al-Haafidh saying: I heard Ja'far Ibn Ahmad ibn Sinaan al-Waasitee saying: I heard Ahmad ibn

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[214] From the aforementioned book, 'Aqeedatus-Salaf wa Ashaabil-Hadeeth of Aboo 'Uthmaan as-Saaboonee, -pp. 101-107

[215] Soorah Muhammad (47):23

[216] Soorah al-Hajj (22):18

Sinaan al-Qattaan say, "There is no innovator it (this) world except that he detests the Ahlul-Hadeeth (the People of Hadeeth). So when a man innovates (into the religion) the sweetness of the hadeeth is removed from his heart." [217]

And I heard al-Haakim (rahimahumullah) saying: I heard Abul-Husain Muhammad ibn Ahmad al-Hantalee of Baghdaad saying: I heard (Aboo Ismaa'eel) Muhammad ibn Ismaa'eel at-Tirmidhee saying, "I and Ahmad ibn al-Hasan at-Tirmidhee were with the Imaam of the Deen, Aboo 'Abdullaah Ahmad ibn Hanbal, and Ahmad ibn al-Hasan said to him, '0 Aboo 'Abdullaah, they mentioned the Ashaabul-Hadeeth (the People of Hadeeth) to Ibn Abee Qutaylah of Makkah, and he said, 'The Ashaabul-Hadeeth are an evil people.' So Imaam Ahmad stood and while shaking off the dust from his garment he said, 'Zindeeq, zindeeq, zindeeq (heretical apostate),' (and he continued like this) until he entered his house." [218]

(He said), And I heard al-Haakim Aboo 'Abdullaah saying: I heard Aboo Nasr Ahmad ibn Sahl al-Faqeeh of Bukhaara saying: I heard Aboo Nasr ibn Salaam al-Faqeeh saying, "There is nothing more severe (burdensome) upon the Ahlul-Ilhaad (the People of Deviation) and nothing is more detestable to them than listening to the hadeeth and its being mentioned with its chain of narrators." [219]

(He said), And I heard al-Haakim saying, "I heard Shaikh Aboo Bakr Ahmad ibn Ishaaq ibn Ayyoob al-Faqeeh while he was

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[217] This has been reported by al-Khateeb in Sharh Ashaabil-Hadeeth, p. 73 from the way of al-Husain ibn 'Alee and said, 'Its chain of narration is authentic.' Ad-Dhahabee also mentioned it in At-Tadhkirah, 2/521 and also in As-Siyar 12/245.

[218] Al-Khateeh has reported this narration in Sharf Ashaabil-Hadeeth, p. 74, Ibn al-Jawzee in Manaaqibal-Imaam Ahmaad, p. 233, Ibn Abee Ya'laa in Tabaqaatul-Hanaabilah 1/38/270 and adh-Dhahabee has mentioned it in As-Siyar, 11/299

[219] Reported by al-Khateeb in Sharh Ashaabil-Hadeeth, pp. 73-74

arguing with a man. Shaikh Aboo Bakr said, ‘So and so narrated to us...’ and the man said to him, ‘Enough of the one who narrated to us! Up until when will he narrate to us?!’ So the Shaikh said to him, ‘Stand up (and leave), 0 Kaafir (Disbeliever)! And it is not permissible for you, after this, to enter my house ever again.’ Then he turned to us and said, ‘I have never ever said to anyone, ‘Do not enter in my house, except to this (man).” [220]

And I heard (al-Ustaadh) Aboo Mansoor Muhammad ibn ‘Abdullaah ibn Hamshaad, the Scholar, the Zaahid (Abstemious) (rahimahumullah) saying: I heard Abul-Qaasim Ja’far ibn Ahmad al-Muqirree ar-Raazee saying: (The following) was read out to ‘Abdur-Rahmaan ibn Aboo Haatim ar-Raazee while I was listening: I heard my father, and he meant by that, the Imaam in his city, Aboo Haatim Muhammad ibn Idrees al-Hantalee, ar-Raazee, saying, “The sign of Ahlul-Bidah (the People of Innovation) is that they attack those who cling to the narrations.

The sign of the Zanaadiqah (the heretical apostates) is that they call Ahlus-Sunnah ‘Hashawiyyah’ (the worthless ones) seeking to invalidate the narrations thereby. The sign of the Qadariyyah is that they call the Ahlus-Sunnah ‘Mujbirah’ (those denying free-will for mankind and saying they are compelled to do their actions). The sign of the Jahmiyyah is that they call the Ahlus-Sunnah ‘Mushabbihah’ (those who liken Allaah to the creation). And the sign of the Raafidah is that they call those who cling to the narrations ‘Naabitah’ and ‘Naasibah” [221] [222]

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[220] Its chain of narration is authentic and as-Subkee has mentioned it in At-Tabaqaat, 3/10, by way of al-Haakim with a like meaning.
[221] Those having a hatred for ‘Alee (radhiyallahu anhu) and his offspring.
[222] Ibn Abee Haatim mentioned it in his Ahlus-Sunnah wal-I’tiqaadud-Deen. It was also printed in Majallah al-Jaami’atul-Islaamiyyah (Ramadaan edition, 1403H). Also Laalikaa’ee reported it in his Usoolul-I’tiqaad, 2/179 and adh-Dhahabee quoted it from al-Laalikaa’ee in his Al-’Uluw, p. 139.

(Aboo 'Uthmaan) said, "I say: all of that is partisanship and their is no name to be given to Ahlus-Sunnah except one — and that is Ahlul-Hadeeth (the People of Hadeeth). (And) I say: I have seen that the Ahlul-Bid'ah (the People of Innovation), with respect to these names, which they have named the Ahlus-Sunnah with, (and not a single one of them befits them, a bounty and grace from Allaah), have behaved with them (i.e., with the Ahlus-Sunnah) in the same manner as the way (taken by) the Mushrikoon (pagans), (may Allaah curse them), with the Messenger of Allaah (swallallahu alaihi wasallam). They divided (the various sayings) amongst themselves (to accuse him with). So some of them called him a magician. Others called him a soothsayer. Others called him a madman. Others called him someone put to trial and others called him a fabricator, a forger, a liar. Yet the Prophet (swallallahu alaihi wasallam) was far removed and free from all those vices and he was nothing but a messenger, a chosen one, a prophet. Allaah, the Mighty and Majestic said:

"See how they coin similitudes for you, so they have gone astray and are not able to find a (Right) Path." [223]

(And) likewise, the Innovators, may Allaah forsake them, have divided (the various sayings) amongst themselves (to accuse) the carriers of his (the Messenger's) narrations, and the transmitters of his narrations and the reporters of his ahaadecth Those who guide themselves by him and who seek guidance from his Sunnah (known as the Ashaabul-Hadeeth) So some of them have called them 'Hashawiyyah' and others have called them 'Mushabbihah' and others have called them 'Naabitah' and others have called them Naasibah' and others have called them Jabriyyah.

Yet, the Ashaabul-Hadeeth are safe and secure from these blameworthy characteristics, (they) are free, pure and

[223] Soorah al-Furqaan (25):9

unblemished. And they are but illuminated adherents of the Sunnah (Ahlus-Sunnah), a well-pleasing (model of) behaviour, straight and levelled paths (of truth and guidance), and far-reaching and strong proofs. Allaah, whose Magnificence is great and sublime, has granted them success in following His Book, His Revelation and His Speech, (in following the closest to Him among His Friends), in seeking to guide themselves by His Messenger (swallallahu alaihi wasallam) and by his narrations in which he has commanded his Ummah with the best and just of sayings and actions and has forbidden them from the evil sayings and actions. He (Allah) has supported them in clinging tightly to his (swallallahu alaihi wasallam) way and behaviour and in guiding themselves by (fulfilling) the requirements of his Sunnah. He, Allaah, has made them from among the followers of His closest Friends…[224] has honoured them and strengthened them upon it. And He has opened and expanded their breasts towards loving him (i.e., the Prophet) and loving the Scholars of his Sharee'ah and the Scholars of his ummah. And whoever loves a people then he will be with them on the Day of Judgement due to the ruling (in the saying) of Allaah's Messenger (swallallahu alaihi wasallam), "A man will be with the one whom he loves." [225]

CHAPTER EIGHT

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[224] A word occurs here which could not be deciphered by the checker of the manuscript.

[225] An authentic saying of the Prophet (swallallahu alaihi wasallam) reported from a number of Companions which reaches the level of mutawaatir, amongst them:

(i) Anas ibn Maalik, reported by Ahmad in his Musnad, Bukhaaree in his Saheeh Muslim, Aboo Daawood, Tirmidhee and others.

(ii) 'Abdullaah ibn Mas'ood, reported by Ahmad in his Musnad, Bukhaaree Muslim and at-Tabaraanee in As-Sagheer.

(iii) Aboo Moosaa al-Ash'aree reported by Ahmad, Bukhaaree, Muslim and Aboo Nu'aym and

(iv) Aboo Dharr, reported by Ahmad, Bukhaaree in Adabal-Mufrad, Aboo Daawood, ad-Daarimee and Ibn Hibbaan.

ON THE PROHIBITION OF SITTING WITH PEOPLE OF INNOVATION, LISTENING TO THEM ARGUING WITH THEM TO ABANDON THEM AND THOSE WHO ASSOCIATE WITH THEM

The Messenger of Allaah (swallallahu alaihi wasallam) said, "Whoever innovates or accommodates an innovator then upon him is the curse of Allaah, His Angels and the whole of mankind." [226]

Qaadee Aboo Ya'laa (d. 333H) said, "There is concensus (Ijmaa') among the Sahaabah and the Taabi'een as regards dissociating and cutting-off from the Innovators." [227]

Al-Qurtubee (d. 671H) said, "And when avoiding the people of sin has been established, as we have just explained, then avoiding the People of Innovations and Desires is foremost (i.e., more befitting)." [228]

Al-Baghawee (d. 535H) said, "And the Sahaabah, the Taabi'een, their successors and the Scholars of the Sunnah passed away while they were upon this, united and unanimously agreed upon having enmity towards the People of Innovation and fleeing from them." [229]

Al-Baghawee also said, "And the Prophet (swallallahu alaihi wasallam) has informed about the splitting of this Ummah and the appearance of desires and innovations within it. And he ruled that deliverance would be for the one who followed his Sunnah and the Sunnah of his Companions (radhiyallahu anhu). Therefore, it is necessary for the Muslim when he sees a man engaging himself with anything from the desires and

[226] Reported by Bukhaaree, 12/41 and Muslim, 9/140
[227] Hajarul-Mubtadi, p. 32
[228] Tafseerul-Qurtubee, 5/418
[229] Sharhus-Sunnah, 1/227

innovations, believing in them, or belittling anything from the Sunnah, that he flees from him, disowns him and leaves him — dead or alive. So he does not give salaam to him when he meets him and nor does he respond to him if he salutes first (and he should continue doing this) until this person abandons his innovation and returns to the truth.” [230]

Ibn Qudaamah (d. 620H) said, “The Salaf used to forbid sitting with the People of Innovations, looking into their books and listening to their words.” [231]

Imaam al-Laalikaa’ee (d. 418H) said in Sharh Usoolil-I’tiqaad, 1/114, “What is related from the Prophet (swallallahu alaihi wasallam) with regards to the prohibition of debating with the Innovators.” Aboo Daawood (d. 275H) has a chapter in his Sunan, 4/197, “Chapter: Turning away from the Innovators and having hatred for them.” Al-Bayhaqee (d. 458H) said in Al-I’tiqaad, p. 236, “Chapter: Prohibition of Sitting with the Innovators.” Imaam an-Nawawee (d. 676H) mentions in Al-Adhkaar, p. 323, “Chapter: Disassociating from the People of Innovation and the People of Sin.”

Ibn ‘Abbaas (d. 68H) said, “Indeed the most detestable of things to Allaah are the innovations.” Al-Hasan al-Basree (d. 110H) said, “Do not sit with the people of innovation and desires, nor argue with them, nor listen to them.” [232]

Al-Fudayl ibn ‘Iyaad (d. 187H) said, “I met the best of people, all of them people of the Sunnah and they used to forbid accompanying the people of innovation.” [233] Ibraheem ibn Maysarah (d.132H) said, “Whoever honours an innovator has

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[230] Sharhus-Sunnah, 1/2 24

[231] Al-Aadaabus-Shareah, 1/263

[232] Reported by ad-Daarimee in his Sunan, 1/121 and al-Laaiikaaee, no. 240

[233] Reported by al-Laalikaa’ee in Sharh Usoolil-I’tiqaad, no. 267.

aided in the destruction of Islam." [234] Sufyaan ath-Thawree (d. 161H) said, "Whoever listens to an innovator has left the protection of Allaah and is entrusted with the innovation. [235] Imaam Maalik (d. 179H) said, "How evil are the people of innovation, we do not give them salaam." [236]

Al-Fudayl ibn 'Iyaad (d. 187H) said, "Whoever sits with a person of innovation, then beware of him and whoever sits with a person of innovation has not been given wisdom. I love that there was a fort of iron between me and a person of innovation. That I eat with a Jew and a Christian is more beloved to me than that I eat with a person of innovation." [237]

Al-Layth ibn Sa'd (d. 175H) said, "If I saw a person of desires (i.e., innovations) walking upon the water I would not accept from him." So Imaam ash-Shaafi'ee then said, "He (al-Layth) has fallen short. If I saw him walking in the air I would not accept from him." [238]

Ath-Thaabit ibn al-Ajlaan said, "I met Anas ibn Maalik, Ibn al--Musayyah, al-Hasan al-Basree, Sa'eed ibn Jubair, ash-Sha'bee, Ibraaheem an-Nakha'ee, Ataa' ibn Abee Ribaah, Taawoos, Mujaahid, 'Abdullaah ibn Abee Mulaikah, az-Zuhree, Makhool, al-Qaasim Aboo 'Abdur-Rahmaan, Ataa' al-Khurasaanee, Thaabit al-Bunaanee, al-Hakam ibn 'Utbah, Ayyoob as-Sakhtiyaanee, Hammaad ibn Muhammad ibn Seereen, Aboo 'Aamir - and he had actually met Aboo Bakr as-Siddeeq (radhiyallahu anhu), Yazeed ar-Riqaashee, and Sulaimaan ibn Moosaa — all of them were ordering me (to hold on to) the Jamaa'ah and forbidding me from the People of Desires (i.e., Innovators)." [239]

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234 Reported by al-Laalikaa'ee, 1/39
235 Reported by Aboo Nu'aym in Al-Hilyah, 7/26 and Ibn Battah, no. 444
236 Reported by al-Baghawee in Sharhus-Sunnah, 1/234.
237 Reported by al-Laalikaa'ee, no. 1149
238 Reported by as-Suyooti in Al-Amr bil-Ittibaa' wan-Nahee 'anil-Ibtidaa'.
239 Sharh Usoolil-I'tiqaad of al-Laalikaa'ee, no. 239.

Sa'eed ibn 'Aamir said, "I heard my grandfather, Ismaa'eel ibn Khaarijah speaking, saying, "Two men from the People of Desires came to Muhammad ibn Seereen (d. 110H) and said, '0 Aboo Bakr, can we narrate to you a hadeeth?' He said, 'No.' They said, 'Then can we recite an aayah to you?' He said, 'No. Either you stand (and leave) or I will stand (and leave).' So the two men stood and left. Some of the people said to him, 'What harm would it do to you if they recited an aayah?' He said, 'I disliked that they read an aayah to me and then distort it, so that this falls into my heart." [240]

Al-Awzaa'ee (d. 157H) reports from Yahyaa ibn Katheer (d. 129H) that he said, "If you meet a person of innovation along the path, then take a path other than it." [241]

Al-Fudayl ibn 'Iyaad (d. 187H) said, "If a man comes to a person to consult him and he directs him to an innovator, then he has made a deception of Islaam. Beware of going to a person of innovation for they divert (people) from the truth." [242]

Isma'eel at-Toosee said, "Ibn al-Mubaarak said to me, 'Let your company be the poor and needy and beware of sitting with a person of innovation." [243] Al-Fudayl ibn 'Iyaad said, "Do not sit with a person of innovation — for I fear that curses will descend upon you." [244] Aboo Qilaabah (d. 104H) said, "Do not sit with them, do not mix with them for I fear that they will immerse you in their misguidance and confuse you in much of what you know." [245]

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[240] Ibid, no. 242
[241] Ibid, no. 259
[242] Ibid, no. 261
[243] Sharh Usoolul-I'tiqaad of al-Laalikaa'ee, 110. 260
[244] Ibid, no. 262
[245] Ibid. no 244.

Al-Fudayl ibn 'Iyaad said, "Do not sit with a person of innovation. Allaah has rendered his actions futile and has taken the light of Islaam from his heart." [246] He also said, "Do not feel safe about your deen with a person of innovation. Do not consult him in your affairs and do not sit with him, for whoever sits with a person of innovation Allaah will make him inherit blindness." [247] And he said, "Verily, Allaah has angels who look for the gatherings in which remembrance is made, so look and see with whom is your sitting. Let it not be with a person of innovation for Allaah does not look at them. And a sign of hypocrisy is that a man stands and sits with a person of innovation." [248]

Ibn Battah (d. 387H) reported from 'Abdullaah ibn as-Sariyy who said, "It is not the Sunnah with us, that the People of Desires should be argued with but the Sunnah with us, is that we do not talk to a single one of them." [249] He also reported from Hanbal ibn Ishaaq ibn Hanbal that he said, "A man wrote a book to Aboo 'Abdullaah (Imaam Ahmad) (rahimahumullah) seeking permission to write a book in which the refutation against the People of Innovation is explained and for meeting with the people of theological rhetoric (Ahlul-kalaam) to dispute with them and to present arguments to them. So Aboo 'Abdullaah wrote a book back to him saying in it, 'That which we used to hear and found whomever we met from the People of Knowledge upon, is that they used to detest speaking and sitting with the People of Deviation. The affair lies in submitting to and Stopping at whatever is in the Book of Allaah and the Sunnah of the Messenger of Allaah (swallallahu alaihi wasallam), not in sitting with the People of Deviation and Innovation, seeking thereby to refute them, for they will only confuse you and they themselves do not return. So safety, if

[246] Ibid. no. 263
[247] Ibid, no. 264.
[248] Ibid. no. 265
[249] Reported by Ibn Battah in Al-Ibanah 2/365-366

Allaah wills, is in abandoning sitting with them and not disputing with them regarding their innovations." [250]

Al-Fudayl ibn 'Iyaad (d. 187H) said, "It is not possible for a person of the Sunnah to support a person of innovation except out of hypocrisy." [251] 'Abdullaah ibn 'Umar as-Sarkhasee, the Scholar of Khazar, said, "I ate with a person of innovation and that reached Ibn al-Mubaarak who said, 'I never spoke to him for thirty days." [252]

Aboo Daawood as-Sijistaanee (d. 275) said, "I said to Aboo 'Abdullaah, Ahmad ibn Hanbal, 'If I see a man from the Ahlus--Sunnah sitting with a man from the people of innovation, should I abandon speaking to him?' He said, 'No. You should first inform him that the one whom you saw him with is a person of innovation. Either he will cease speaking to the innovator, so continue speaking to him, or if not, then regard him to be like him." Ibn Mas'ooj said, "A person is like his friend." [253]

Hammad ibn Zaid (d. 179H) said, "I was with Ayyoob, Yoonus and Ibn 'Awn (when) 'Amr ibn 'Ubaid, and he was a Mu'taziliyy, passed by them and gave them salaam and stopped - but they did not return the salaam to him." [254]

When Sulaymaan at-Taymee (d. 143H) became ill he cried intensely and it was said to him, "What makes you cry, the apprehension of death?" He said, "No, but I passed by a Qadariyy and gave salaam to him — and I fear that my Lord will hold me to account for it." [255]

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[250] Al-Ibanah of Ibn Battah, 1/44
[251] Sharh Usoolil-I'tiqaad of al-Lailaka'ee, no. 266
[252] Ibid. no. 274
[253] Reported by Ibn Abee Ya'laa in Tabaqaatul-Hanabilah, 1/60
[254] Meezaanul-I'tidaal, 3/274
[255] Reported by Aboo Nu'aym in Al-Hilyah, 3/32 and ibm al-Jawzee in Talbees-Iblees, pp. 13-14

Muhammad ibn Ka'b al-Qurtubee said, "Do not sit with the People of Qadar (i.e., the Qadariyyah, those denying Qadar) and do not argue with them. And when Hammaad ibn Salamah (d. 167H) used to sit in a gathering he would say, "Whoever is a Qadariyy, let him stand and leave. Something similar to this has also been reported about Taawoos, Ayyoob, Sulaymaan at-Taymee, Yoonus ibn 'Ubaid and others. Al-Qaadee said, "And this is Ijmaa (consensus) of the Sahabah and the Taabi'een (i.e., regarding fleeing from the People of Innovation). [256]

One of the Innovators asked Ayyoob as-Sakhtiyaanee (d. 131H), "0 Aboo Bakr, may I ask you about a word? [257] He turned away and indicated with his hand, "No, not even half a word. Ibn 'Awn (d. 150H) said, "Whoever sits with an innovator is worse than them." [258]

Ibn Haanee an-Neesaabooree said, "I witnessed Aboo 'Abdullah, meaning Imaam Ahmad, on his way to the mosque and a man from the skeptics (innovators) gave him salaam. He did not return salaam to him and the man gave him salaam again. Imaam Ahrnad pushed him away and did not return salaam to him." [259] Aboo 'Uthmaan as-Saaboonee (d. 449W) said, "And they avoid the People of Innovation and Misguidance, having enmity for the People of Desires and Ignorance. They hate the People of Innovation who introduce into the Deen that which is not from it. They do not love them, they do not accompany them, they do not listen to their words, nor sit with them or argue or dispute with them regarding the Deen. And they protect their ears from listening to their falsehoods, which if they pass by the cars and settle in the

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[256] Al-Aadaabush-Sharee'a, 1/232
[257] Fathul-Qadeer of ash-Shawkaanee, 2/128.
[258] Ibn Battah in Al-Ibaanatul-Kubraa, no. 446
[259] Masaa'il Imaam Ahmad of Ibn Haanee an-Neesaabooree, 2/153

hearts, harm the hearts and bring corrupt ideas and whisperings upon them." [260]

Abul-Jawzaa [261] (d. 83W) said, "That apes and pigs live next to me is more loved by me than if one of them (i.e., People of Desires) lives next to me. [262]

CHAPTER NINE

ON THE NECESSITY OF ACCEPTING THE AHAADEETH REPORTED BY RELIABLE AND TRUSTWORTHY NARRATORS MENTIONING THE ATTRIBUTES OF ALLAAH - A REFUTATION AGAINST THE RATIONALIST SCHOOL OF THOUGHT [263]

'The Pious Predecessors have a distinguished methodology in affirming the matters of belief and refuting innovations. This is

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[260] Aqeedatus-Salaf wa Ashaabil-Hadeeth, p. 99.

[261] He was Aws ibn 'Abdullaah ar-Raba'ee, al-Basree, one of the great scholars. He narrated from 'Aa'ishah, Ibn 'Abbaas and 'Abdullaah Ibn 'Amr ibn al-'Aas, He was one of the worshippers who stood up to al-Hajjaaj, and it is said that he was killed on the day of 'al-Jamaajim' (skulls). Hammaad ibn Zayd reports from 'Amr ibn Maalik (who said), "I heard Ahul-Jawzaa say, 'I have never cursed anything, nor ate anything that had been cursed, nor harmed anyone ever," and from him that he said: "I have never argued with anyone, ever." And Abul-Jawzaa was extremely strong: Nooh ibn Qays reports from Sulaymaan ar-Raba'ee who said, "Abul-Jawzaa used to fast continuously for a week, and then seize hold of a young mans arm and almost break it.' Taken from As-Siyar, vol. 4, pp. 371-372. He also said, "That I should sit with pigs is more beloved to me than that I should sit with anyone from the innovated sects," reported in al-Hilyah, 3/78 and Ibn Sa'd, 7/224. He died in 83H, At-Taqreeb and Al-Kaashif. (AT.)

[262] Sharh-Usoolul-I'tiqaad, 1/131

[263] From Ahmad Sa'd Hamdaan's introduction to al-Laalikaa'ees Sharh Usoolil-I'tiqaad, 1/53-55 with modifications and additions.

manifest in their books and in the narrations that have been reported from them and this methodology is:

(i) Making the Quraan and the authentic Sunnah the judge in every matter from among the matters of ‘aqeedah (belief) without rejecting anything from them both or seeking to explain anything away from them (ta’tceel).

(ii) Taking and accepting what has been narrated from the Companions in explanation of the matters of the religion generally, and in the matters of ‘aqeedah specifically.

(iii) Not indulging in Discussions and arguing about the matters of belief in such areas for which there is no place for the intellect.

(iv) Not arguing with the People of Innovation, sitting with them, listening to their words or presenting and explaining their doubts (to others).

(v) Being eager to unite the Muslims into one group and to Unify their word.

This is the methodology of the Salaf in establishing the Islamic aqeedah in refuting the People of Innovation.

As for citing the Qur’aan as evidence then this is a matter, which is agreed upon by all those who attach themselves to Islaam save those with a rationalist inclination. They explain away many of the ayahs which mention the Attributes of Allaah, (with) other than their apparent meanings. As for the Ahlus-Sunnah then they carry them upon their apparent meanings and do not explain anything away from them.

The ‘Shaikh’ of the Mu’tazilah, al-Qaadee ‘Ahdul-Jabbaar, said, “When there are ayahs in the Qur’aan whose apparent meaning necessitates tashbeeh (resemblance to the creation) it is obligatory to interpret them (ta’weel) because words can carry

(many) meanings whereas the proof (derived) by the intellect is far from carrying other possible (meanings)." [264] This is the methodology of the Mu'tazilah regarding the Attributes of Allaah. As for the Ahlus-Sunnah then they carry them upon their apparent meanings and do not explain anything away from them. [265]

Regarding the citation of the Sunnah as evidence, there is contention Between the Ahlus-Sunnah and the people of rationalist inclination. The Ahlus-Sunnah use as evidence whatever has been reported from the Messenger of Allaah (swallallahu alaihi wasallam) from the authentic ahaadeeth and they do not reject any of them or seek to explain them away. And this methodology is made clear in the following narrations reported from the Salaf:

The Imaamn of the Sunnah, Ahmad ibn Hanbal said regarding the ahaadeeth of the Sifaat (Allah's Attributes), "We have faith in them, we affirm them and we do not reject a single one of them if they are with chains of narration containing reliable and trustworthy reporters (asaaned suhhaah). [266] He also said about the ahaadeeth of the Ru'yah (the Believer's seeing of Allaah on the Day of Judgement), "They are a hadeeth of reliable and trustworthy narrators (ahaadethh suhaah), we have faith in them and we establish (ourselves upon them). And whenever (a hadeeth) is reported from the Prophet (swallallahu alaihi wasallam) with good chains of narration we have faith in it and establish ourselves upon it." [267]

Sufyaan ibn Uyainah (d. 197H) said about the ahaadeeth of the Ru'yah, "They are true. We report them in the manner we have

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[264] Al-Muheet bit-Takhleef, p. 200
[265] See Chapter Four
[266] Sharh Usoolul-I'tiqaad of al-Laalikaa'ee no. 777
[267] Ibid, no. 889

heard them, from those whom we place our trust and are pleased with." [268]

Muhammad ibn al-Hasan ash-Shaybaanee (d. 189W) was asked about some of the ahaadeeth mentioning the Attributes of Allaah so he said, "Verily, these ohaadeeth — the reliable and trustworthy narrators have reported them. [269]

Aboo 'Ubaid (al-Qaasim ibn Sallaam) (d. 224H) said about some of the ahaadeeth mentioning the Attributes of Allah, "These ahaadeeth in our estimation are true, the trustworthy and reliable reporters have narrated them, one from another (and so on)."[270]

Muhammad ibn al-Hasan ash-Shaybaanee (d. 189W), the companion of Aboo Haneefah said, "All time Fuqahaa, from the east to the west are agreed upon, (the obligation of) having faith in the Qur'aan and the ahaadeeth which the reliable and trustworthy narrators have come with from the Messenger of Allaah (swallallahu alaihi wasallam) in describing the Lord, the Mighty and the Majestic, without explaining them (tafseer) or likening them to the creation (tashbeeh). So whoever explains anything from them today, then he has departed from that which the Prophet (swallallahu alaihi wasallam) and his Companions were upon. For verily, they did not explain them but they gave verdicts with whatever is in the Book and the Sunnah and then they remained quiet. So whoever speaks with the saying of Jahm (ibn Safwaan) then he has separated from the Jama'ah since he (Jahm) describes Him (Allaah) with nothingness.' [271]

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[268] Ibid, no. 877 and As-Sunnah of 'Abdullah ibn Ahmad, no. 40

[269] Sharh Usoolul.I'tiqaad of al-Laalikaa'ee, no. 741

[270] Ibid, no. 928

[271] Reported by al-Laalikaa'ee in Sharh Usoolil-I'tiqaad, 3/432

‘Abdullah ibn al-’Awwaam said, “Shareek ibn ‘Abdullaah (d. 177H) came to us and we said, ‘There are a people who reject these ahaadeeth: ‘Verily, Allah descends to the lowest heaven...’ and the (hadeeth) of the Vision and others similar to these ahaadeeth.’ So he said, ‘Indeed, the one who came with the Sunnah in the prayer, the zakaah, and the Hajj is the one who came with these ahaadeeth. And indeed, we know of Allaah through these ahaadeeth.” [272]

This is the methodology of the Salaf — acceptance of the authentic ahaadeeth as opposed to the weak and fabricated ones.

The people of rationalist inclination oppose this methodology of the Salaf, with respect to the use of the Prophetic Sunnah as evidence, and they reject the Sunnah even if it was authentic, but other than mutawaatir. They take (only) from what their intellects establish for them.

As for taking the sayings of the Companions (radhiyallahu anhu) and putting them before the sayings of those who came after them, then this is due to the excellence bestowed upon them on account of their being made to witness the revelation and the era of the Divine Inspiration. And also on account of the purity of their minds from the misguided innovations that appeared after them, and this is besides the enjoyment of the linguistic understanding of the texts of the Sharee’ah they had.

Not indulging in disputes with respect to matters of belief and making them points of discussion (as being part of the Salafs methodology) is due to their understanding and their certitude that the human intellect is incapable of knowing the unseen matters by itself, independently, and that the role of the intellect is merely to understand, to follow and believe in what the revelation has come with. Its role is not to challenge and

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[272] Reported by ‘Abdullah ibn Ahmad ibn Hanbal in As-Sunnah, 1/66

oppose, since the revelation came as a balance (a criterion) between these opposing and] varying intellects:

"(A Revelation) sent down by the All-Wise, Worthy of all praise." [273]

And finally, the Scholars of the Salaf detest argumentation with the People of Innovation and sitting with them. In fact they forbade even the mentioning and quotation of their doubts and explaining them to the people and this was due to their fear of the weakness (if the one who quotes it, his incapability to refute it and render it futile the and as a result of which, he is put to trial by it after he had heard or read it.

In this there is a defense for the hearts of the Muslims and a protection for their minds and thoughts. This is an addition to it also being a means of humiliating the Innovators and a barrier against their opinions and their arrogation in not using the books of the Salaf for evaluating their deviant Opinions. Among the narrations from the Salaf which make their methodology (with respect to the Innovators) clear are:

The saying of Sufyaan ath-Thawree (d. 161H), "Whoever hears an innovation, let him not inform his companions with it (so) that he does not throw it into their hearts (i.e., they become affected by it)." [274]

Ayyoob as-Sakhtiyaanee said (d. 131H), "You will not refute them with anything more severe than silence (i.e., do not argue with them)." [275]

'Abdullaah ibn as-Sariyy said, "it is not the Sunnah with us, that the People of Desires should be argued with, but the Sunnah

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[273] Soorah al-Fussilat (41)42
[274] Sharhus-Sunnah of al-Baghawee, 1/227
[275] Al-Ibanah of Ibn-Battah, 2/365-366

with us, is that we did not talk to a single one of them." [276] Also the narration of Hanbal ibn Ishaaq which has preceded.

Ma'mmar said, "The son of Taawoos (d. 104H) was sitting and a man from the Mu'tazilah came and began to speak. Taawoos placed his fingers in his ears and said, '0 my son! Place your fingers in your ears so that you do not hear anything of what he says, for this heart is weak (i.e., his son's.)' Then he said, '0 my son! Press you lingers harder, harder.' And he never stopped saying, 'Harder, until the man-stood and left." [277]

This then, is the methodology of the Salaf in the affirmation and preservation of their 'aqeedah and this will Become clear to the one who looks into their books, from the earliest to the later times.

CHAPTER TEN

THE 'AQEEDAH OF ABUL-HASAN AL-ASH'AREE

AND A REFUTATION OF THE ASH'ARIYYAH [278]

The Scholars of the Salaf have exhibited an outstanding role in foiling the plans of the enemies of Islaam, with all their different sects and the varying doubts they propagate. The Islamic 'aqeedah was put to trial in its very first period by the various madhhabs and new ideas which entered into it by way of philosophy and theological rhetoric.

The Mu'tazilah played a big role in distorting the texts of the Sharee'ah from the Qur'aan and the Sunnah and plotting

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[276] ibid.

[277] Reported by al-Laalikaa'ee in Sharh Usoolul-I'tiqaad, no. 248 with a different wording.

[278] From the books I'tiqaad Ahlus-Sunnah Ashaabul-Hadeeth Sharh Jumlatu Maa Hakdahu 'Anhum Abul-Hasan al-A'shariyy wa Qarrarahu fee Maqaalaatihi' and 'Adh-Dhahb an Abee Hasan al-Ash'aree.'

against the Scholars of the Salaf and attacking their honour. The most famous of such plots is the trial of Imaam Ahmad ibn Hanbal (rahimahumullah) who remained firm in that trial and in refuting their doubts and falsifying their falsehood, he and (likewise) the other Scholars of the Salaf of this Ummah, such as Imaam Bukhaaree, ad-Daarimee, Ibn Qutaibah, Ibn Mandah and others besides them.

And Abul-Hasan al-Ash'aree in the first part of his life, used to be a Mu'tazilee since he was brought up at the hands of Aboo 'Alee al-Jubaa'ee the 'Shaikh' of the Mu'tazilah of Basrah in his time. And Allaah willed goodness for Abul-Hasan al-Ash'aree and granted him success in taking from the Book and the Sunnah and abandoning the madhhab of the Mu'tazila. Then he refuted the sophistry of the Mu'tazilah, exposed their falsehood, rendered futile their arguments with both textual evidence and by way of reason. [279] His books testify to that. He then remained, for a period, speaking in certain matters of belief, with the saying of Ibn Kullab. [280] However, in the final stage of his life he was upon the 'aqeedah of the Salaf and he spoke with what Imaam Ahmad spoke with respect to all the Attributes of Allaah.

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[279] Ibn Katheer said, "And al-Ash'aree was a Mu'tazilee but he repented from that (whilst) on top of the minhar (pulpit) in Basrah, and then he publicised the scandals/disgraces of the Mutazilah." Al-Bidaayah wan-Nihaayah, 7/178.

[280] He is Abdullaah ibn Saeed Ibn Kullaab, al-Qattaan, al-Basree, the head of the mutakallimoon (people of theological rhetoric) of Basrah in his time. He is also the author of works in refutation of the Mu'tazilla but he sometimes agreed with them. He died some time after 240H, As-Siyar, 11/74. And Shaikhuil-Islaam Ibn Taymiyyah said, "As for al-Haarith al-Muhaasibee, then he used to ascribe himself to the saying of Ibn Kullaab, therefore Ahmad (ibn Hanhal) ordered that he be deserted, and Ahmad used to warn against Ibn Kullaab and his followers." Dar at-Ta'aarudil 'Aql wan-Naql, 2/6.

So he affirmed for Allaah whatever Allaah affirmed for Himself and whatever His Messenger (swallallahu alaihi wasallam) affirmed for Him in his Sunnah.

And this has been recorded in his book called 'Al-Ibaanah 'an Usoolid-Diyaanat.' However, those who ascribed themselves to the madhhab of Abul-Hasan al-Ash'aree continued taking from the madhab of Ibn Kullaab and passed it on to those who ascribed themselves to Abul-Hasan al-Ash'aree, generation after generation.

The truth, however, is what the scholars testify to, those in whose honesty, integrity and impartiality there is no doubt - that the 'aqeedah which Abul-Hasan al-Ash'aree held and worshipped Allaah with, is the 'aqeedah which he has affirmed in his book 'Al-Ibaanah' and that this was the last of his books in which the matter of his 'aqeedah was settled.

In the present time, many ascribe themselves to Ahul-Hasan al-Ash'aree and call themselves 'Ash'ariyyah,' claiming that they are holding fast to the 'aqeedah he was upon, especially in the matters of the Attributes of Allaah. However, they have not taken the 'aqeedah that he embraced at the end of his life and which is propounded in his two books 'Al-Ibaanah 'an Usoolid-Diyaanah' and 'Al-Maqaalaatul-Islaamiyyeen'

What is even more strange is their claim that Abul-Hasan al--Ash'aree wrote in his book Al-Ibaanah out of taqiyah (deception) and as an attempt to outwit the Hanbalees, fearing them for his life. It is well known that taqiyah is nifaaq (hypocrisy) and this blameworthy charararacteristic is something the common Muslim seeks to be free from, then how about a Muslim scholar?

And since this slander was an oppression and a clear forgery against him, a number of scholars, known to be possessors of knowledge and piety embarked upon explaining the truth. So they exposed the falsehood of those lies and slanders against

this esteemed scholar and explained that taqiyah and nifaaq are not the characteristics of scholars, and that Abul-Hasan al-Ash'aree is far removed from that. And that everything which is in his books Al-Ibaanah and Al-Maqaalaat is what he believes and worships Allaah with, He said in Al-Maqaalaat, "And everything that they (i.e., the Ahlul-Hadeeth) spoke with, we speak with and go towards it."

Abul-Hasan al-Ash'aree also said in At-Maqaalaat, "The summarisation of that which the People of Hadeeth and Sunnah are upon ... and then he lists that which they were upon including therein:

"And that Allaah, the Sublime and Exalted, is upon ('alaa) His Throne just as He has said:

"Ar-Rahmaan has ascended (is tawaa) the Throne." [281]

And that He has two Hands, without asking how, just as He has said:

"I created you with My (Two) Hands." [282]

and as He has said:

"But (both) His Hands are outstretched." [283]

And they affirm both Hearing and Seeing for Him and they do not negate that from Allah as the Mu'tazillah have negated it. And they affirm the ahaadeeth which have come from the Messenger (swallallahu alaihi wasallam) "Verily, Allaah descends to the lowest heaven and says, 'is there anyone who seeks forgiveness..." in the manner in which it has come from the Messenger of Allaah (swallallahu alaihi wasallam), And they

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[281] Soorah Taa-Haa (20):5.
[282] Soorah Saad (38):75
[283] Soorah al-Maa'idah (5):64

see the necessity of following the Salaf from the Scholars of the Religion who do not innovate into their religion that for which Allaah has given no permission. And they say the Qur'aan is the Speech of Allaah, it is not created."

And he affirmed all of that which the Salafus-Saalih affirmed regarding the Attributes of Allaah and other matters of 'aqeedah and finished by saying, "This is a summarisation of what they (the People of the Hadeeth and the Sunnah) order with, employ and deem necessary (to believe). And everything that has been mentioned from their speech, we speak likewise and tend towards it.' And whoever desires more can refer to his aforementioned books, Al-Ibaanali and Al-Maqaalaat.

As for those who have ascribed the book Al-Ibaanah to Abul-Hasan al-Asharee and have testified that it was his last book concerning aqeedah, then they are numerous and amongst them are:

(i) Al-Haafidh Ibn 'Asaakir in Tabyeen Kadhibul-Muftaree, p.152, which is a refutation of al-Ahwaazee who accused al-Ash'aree with taqiyah (deception).

(ii) Al-Bayhaqee in Al-I'tiqaad, p. 31.

(iii) Imaam adh-Dhahabee in Al-Uluww, no. 276 and

(iv) Ibnul-Imaad in Sharhraatudh-Dhahab, p. 303.

Furthermore, Abul-Qaasim 'Abdul-Malik ibn 'Eesaa ibn Darbaas [284] (d. 659H) in his book, Adh-Dhabb 'an Abee Hasan al-

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[284] Ibn Darhaas, al-Qaadee Kamaalud-Deen Aboo Haamid Muhammad ibn Qaadee al-Qudaat, Sadrud-Deen 'Abdul-Malik ibn 'Eesaa, al-Maaraanee, al-Misree, ash-Shaafi'ee ad-Dareer, born in the year 576H. He studied and gave fataawaa, occupying himself (with learning). He heard from al-Buwaiseeree and al-Qaasim ibn Asaakir. He died in the

Ash'aree, mentions the People of Knowledge who have ascribed

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month of Shawaal in the year 659H. See Al-'Ibar, 5/256 and Shadhraatudh~Dhahab, 5/299.

He said, commencing his book, Adh-Dhabb 'an Aboo Hasan al-Ash'aree, "To proceed. Know, 0 community of Brothers, may Allaah grant success to us and to you in the straight and upright Deem and guide us all to the Straight Path, that the book 'Al-Ibaanah an Usoolid-Diyaanah,' which the Imaam Abuil-Hasan 'Alee ibn Ismaa'eel al-Ash'aree authored, is the one in which his affair was settled with respect to that which he held as his 'aqeedah and worshipped Allaah, the Sublime and Exalted, with, after his return from I'tizaal (the madhhab of the Mu'tazilah), by the Grace of Allaah and His Benevolence. And every saying (or treatise) which is ascribed to him now and which opposes that which is in Al-Ibaanah, then he turned back from that and declared himself to be innocent of it in front of Allaah, the Sublime. How can it be otherwise, when he stated in it the religion with which He worships Allaah, the Sublime, which he reports and (when he) establishes himself upon the way of the Sahabah, the Taabi'een and the Scholars of Hadeeth, those who have passed, and the saying of Imaam Ahmad ibn Hanbal (r). And that it (i.e., his religion) is that which the Book of Allaah and the Sunnah of His Messenger points to. Is it then permissible for it to be said that he turned back from that to other man it? To what exactly, did he turn back to, and which you can see (evidently)? Did he turn back from the Book of Allaah and the Sunnah of the Prophet of Allaah, to the opposite of that which the Sahaabah, the Taabi'een and the Scholars of Hadeeth, who have passed away, were upon? And with his knowledge that that was their madhhab? We narrated this (i.e., his 'aqeedah in Al-Ibaanah) from them, and by my life, how can that which does not befit the common Muslims be ascribed to the Scholars of the Religion? Or can it be said that he was ignorant, (luring the passage of his life in which he explored the madhaahib and acquainted himself with the various sects, of what he was relating from the Salaf who have passed. This is something which a just person can never imagine and suspect, and none but an arrogant person and a profligate can hold this ...' And then it continues to mention those who have affirmed the ascription of the book Al-Ibanah to Abul-Hasan al-Asharee as listed above. Refer to the book, Adh-Dhabb, an Alee Hasan al-Asharee, checked and verified by 'Alee ibn Muhammad ibn Naasir al-Faqeehee, PP. 97-108.

this book to Abul-Hasan al-Ash'aree and have testified to it being his aqeedah which he embraced at the end of his life. He said, "And a group from the notable and outstanding Scholars from among the Fuqahaa (Jurists) of Islaam, the Scholars of the Cities, the Huffaaz (Preservers) of the Hadeeth and others besides have mentioned the book, have depended upon it, have affirmed that it belongs to Ahul-Hasan al-Ash'aree (rahimahumullah) have praised him on account of what he has mentioned therein, have declared him free from every innovation that has been ascribed to him and have quoted from him, from his work (i.e., Usoolud-Diyaanah) ..." then he mentions them and included amongst those whom he mentions are:

(i) Al-Haafidh Aboo Bakr al-Bayhaqee [285]
(ii) Abul-Qaasim ibn 'Alee ibn al-Hasan ibn Hibatullaah (known as Ibn 'Asaakir) [286]
(iii) Al-Imaan, al-Haafidh, Abul-Abbaas Ahmad ibn Thaabit at-Turqe [287]

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[285] He is the Imaam, the Haafidh, the Allaamah, the Shaikh of Khurasaan, Aboo Bakr Ahmad ibn al-Husain ibn 'Alee ibn Moosaa, al-Khasroojardee, al-Bayhaqee, the author of many compilations. He was born in Sha'baan of the year 384H. Amongst his works are: Al-Asmaa was-Sifaat, 2 volumes, As-Sunan al-Kubra, 10 volumes, As-Sunan wa-Aathaar, 4 volumes, Shurh-Eemaan, 2 volumes, Dalaa'ilun Nubuwwah, 3 volumes, Al-Mu'taqad, 1 volume.
Adh-Dhahabee has mentioned many of his other works. He died in the year 458H.

[286] Ibn 'Asaakir, al-Qaasim ibn 'Alee ibn al-Hasan ibn Hibatullaah, the esteemed Haafidh and Muhaddith, Aboo Muhammad ibn 'Asaakir ad-Dimashqee. Born in the year 527H. He was a Muhaddith and a Sadooq. Ibn Nuqtah said about him, "Thiqah" (precise, reliable and trustworthy). He dined in the year 600H. See Tadhkiratul-Huffaadh 4/1367.

[287] Abul-'Abbaas Ahmad ibn Thaabit ibn Muhammad, at-Turqee, al-Asbahaanee. He was a haafidh mutqin (extremely precise in his memorisation) He heard (in Asbahaan) from Abul-Fadl al-Mutahhar ibn 'Abdul-Waahid, Abul-Qaasim al-Busree, Aboo 'Alee at-Tustaree and others besides them. See Al-Lubaal fee Tahdheebil-Insaab, 2/280.

(iv) Aboo ‘Uthmaan, Ismaa’eel as-Saaboonee [288]
(v) Al-Imaam, al-Haafidh, Aboo Taahir as-Salafee [289]
(vi) Imaamul-Qurraa, Aboo ‘Alee Hasan ibn ‘Alee ibn Ibraaheem al-Faarisee [290]
(vii) Al-Imaam, al-Faqeeh, Abul-Fath Nasr al-Maqdisee [291]
(viii) Al-Faqeeh, Abul-Ma’aalee Majallee [292] and
(ix) Al-Haafidh Aboo Muhammad ibn ‘Alee al-Baghdaadee [293]

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[288] Aboo ‘Uthmaan as-Saaboonee, Shaikhul-Islaam, Ismaa’eel ibn ‘Abdur Rahmaan an-Neesaabooree, al-Waa‘idh (the admonisher), al-Mufassir (the exegete), al-Musannif (the author), one of the outstanding scholars. He narrated from Zaahir as-Sarkhasee. He died in the year 449H at the age of seventy-seven. He was the Shaikh of Khurasan of his time. See Al-Iba’r, 3/219.

[289] Aboo Taahir as-Salafee, Ahmad ibn Muhammad ibn Abroad, al-Haafidh al-Kabeer, al-Asbahaatee. He was thiqah (precise, reliable and trustworthy), a haafidh (preserver). He died in the year 576H at the age of one-hundred and six. See Tadhkirat-Huffaadh, 4/254.

[290] Aboo Alee al-Ahwaazee, al-Hasan ibn ‘Alee ibn Ibraaheem al-Muqri, the reciter of the people of ash-Shaam and author of many compilations. Born in the year 362H, he met many of the senior scholars of his region such as Abul-Faraj ash-Shanboodhee and ‘Alee ibn al-Husain al-Ghadaayaree. He narrated ahaadeeth from Nasr al-Murjee and Mu’aafee al-Jareeree. He died in the year 446H. See Shadhraatudh-Dhahab, 3/274.

[291] Al-Faqeeh Nasr ibn Ibraaheem ibn Nasr al-Maqdisee, an-Naabilisee, Abul-Fath az-Zaahid. The shaikh of the Shaafi’iees of Shaam and the author of many compilations. He was an Imaam and an outstanding scholar. A muftee, a muhaddith, a haafidh, a zaahid. He lived for more than eighty years and heard many ahaadeeth. He resided in Quds for a long duration and died on the Day of Aashooraa in 490H. See Al’Ibar, 3/328.

[292] Majallee ibn Jamee’, the Qaadee of the Qaadees of the lands of Misr, Abul-Ma’aalee al-Qurshee, al-Makhzoomee, ash-Shaafi’ee, the author of the book ‘Adh-Dhakaa’ir fil-Madhhab.’ He died in Dhul-Qa’dah of the year 550H. See Al-’Ibar, 4/148.

[293] The author, ibn Darbaas, said, “And amongst them is Aboo Muhammad ibn ‘Alee al-Baghdaadee, the resident of Makkah, may Allaah guard it. I saw a manuscript of the book Al-Ibaanah with his writing from its beginning to its end. And at the end of it was what has

And each one of them has testified to specific details of the 'aqeedah of Abul-Hasan al-Ash'aree, as contained and expounded in his final book Al-Ibaanah, and to its agreement with that of the Salafus-Saalih. As for the Ash'ariyyah of today then they are upon a way and path which Abul-Hasan al-Ash'aree declared himself free of in front of Allaah, and the scholars consider them to be other than Ahlus-Sunnah wal-Jamaa'ah but rather, in the midst of Ahlul-Bid'ah wad-Dalaalah.[294]

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just been mentioned. It was in the possession of our Shaikh, the Imaam, the head of the Scholars, the Faqeeh, the Haafidh, al-'Allaamah, Abul-Hasan ibm Mufaddal al-Maqdisee.

I prepared n-my own manuscript from it and compared it after I had made another copy from what I found in the book of the Imaam Nasr ahl-Maqdisee at the Baitul-Maqdis, may Allaah protect it, and one of our companions presented it, in the precincts of Baitul-Maqdis, to one of those with high ranking among the Jahmiyyah who attributed the forged statement (of not writing Al-Ibaanah) to Abul-Hasan al-Ash'aree. But he rejected it and argued against it saying, 'We have never heard of it, and nor is it one of his works..." See Adh-Dhabb 'an Abee Hasan al-Ash'aree, pp. 130-131.

[294] Shaikh ibn Uthaimeen (r) said, "So, for example, the Ash'arees and the Maatooreede's are not considered from Ahlus-Sunnah wal-Jamaa'ah in this particular matter (i.e., concerning the Names and Attributes of Allaah). Rather, they oppose what the Prophet (swallallahu alaihi wasallam) and his Companions were upon with regards to accepting the Attributes (it Allah, the Most Perfect, upon their haqeeqah (real meaning). This is why, whoever says that Ahlus-Sunnaah are three groups: the Salafees, the Ash'arees and the Maatooreedees, then such a person is indeed mistaken. Rather we say, 'How can all three be considered Ahlus-Sunnah and they differ with each other? What is there after Truth, except misguidance. How can they all be Ahlus-Sunnah, whilst each one of them refutes the other this is not possible, except if it is possible to reconcile the opposites. There is no doubt however, that one of them is truly Ahlus-Sunnah - but which one? Is it the Ash'arees, the Maatooreedees or the Salafees? Whichever of them agrees with the Sunnah is considered to be Ahlus-Sunnah, whilst whichever of them

And this is in light of the fact that the term Ahlus-Sunnah wal-Jama'ah is used with two separate meanings:

The General Meaning: which is used for those in opposition to the Shee'ah. So it is said: those who claim adherence to Islaam are of two classes, Ahlus-Sunnah and the Shee'ah. So Shakhul-Islaam entitled his book in reply to the Rawaafid, Minhaajus-Sunnah' and in he made the two meanings clear, and clearly stated that the positions of the innovated sects are from the Ahlus-Sunnah only with this particular meaning (of Ahlus-Sunnah wal-Jamaa'ah. This meaning covers everyone except for the Shee'ah, such as the Ash'ariyyah especially, since with regard to the subject of the Companions and the Khulafaa (caliphs) the Ash'ariyyah are in agreement in methodology with the Ahlus-Sunnah.

The Specific Meaning: which is used for those in opposition to the Innovators and the People of the Innovated Sects, and this is the more frequent and well known usage. So when they say in the books of criticism of narrators about a man, that he was from Ahlus-Sunnah and the like, then what is meant is that he was not from one of the innovated sects such as the Khawaarij, the Mu'tazilah and the Shee'ah and he was not a person of theological rhetoric (Kalaam) and innovated ideas.

With this meaning, the Ash'ariyyah do not enter into it at all. Rather they are outside it and Imaam Ahmad and Ibn al--

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opposes it is not. So we say: the Salaf are Ahlus-Sunnah wal-Jama'ah, and this description cannot be true for anyone else other than them. So how can those who oppose the Sunnah be called Ahlus-Sunnah, this is not possible. How is it possible to say Ahlus-Sunnah are of three differing groups, but we say that they are in agreement? So where is the agreement and consensus? Rather, Ahlus-Sunnah wal-Jama'ah are those who hold on to what the Prophet (swallallahu alaihi wasallam) and his Companions were upon, and to the aqeedah of the Salaf, until the Day of Judgement — and they are the Salafees." Sharh 'Aqeedatil.'Waasitiyyah, 1/123.

Madeenee have stated textually that whoever involves themselves in any theological rhetoric is not counted amongst the Ahlus-Sunnah, even if by that he arrives at the Sunnah, until he abandons debating and surrenders to the texts. So they do not lay down as a condition that a person merely agrees with the Sunnah, rather that he must take and derive with it (alone). So he who takes from the Sunnah is from its people even if he makes an error, and he who derives from somewhere else is in error even if in conclusion he agrees with it. But the Ashariyyah as you will see, take and derive from other than the Sunnah and they do not agree with it in their Conclusions, So how can they be from its people. A summary of the sayings of the scholars regarding the Ash'ariyyah are presented below:

The Haafidh of the west and it's outstanding scholar Ibn 'Abdul-Barr reported with his chain of narration from the scholars of the Maalikees in the east, that ibn Khuzaimah said in the book of witnesses Kitaabus-Shuhudaat) in explanation of the saying of Maalik that it is not permissible to accept the witness of the people of Innovator and innovated sects, "The people of the innovated sects in the view of Maalik and the rest of our companions are the people of theological rhetoric (Kalaam). So every person of theological rhetoric is from the people of the innovated sects and innovation, whether he is an Ash'aree, or other than an Ash'aree, and his witness is not accepted in Islaam ever. Indeed he is to be ostracized, and punished for his innovation and if he persists in it, and repentance is to be sought from him."'

Also ibn 'Abdul-Barr himself reports in Al-Ihtiqaa from the three scholars: Maalik, Aboo Haneefah and ash-Shaafi'ee that they forbade theological rhetoric and spoke severely against its people, and that they are innovators and are to be punished. Its like is reported by Ibnul-Qayyim in Ijtimaa'ul-Juyooshil-Islaamiyyah - and what are the Ash'ariyyah except people of theological rhetoric?

Imaam Abul-'Abbaas ibn Suraij known as 'Ash-Shaafi'ee the Second' and he was a contemporary of al-Ash'aree, said, "We do not speak with ta'weel (interpolation) of the Mu'tazilah, the Ash'ariyyah, the Jahmiyyah, the apostates, the anthropomorphists (Mujassimah and Mushabbihah), the Karraamiyyah and those who declare Allaah to be like His creation (Mukayyifah, those asking about time modality of His Attributes). Rather we accept them (the texts about Allaah's Attributes) without interpretation (ta'weel) and we believe in them without declaring any likeness with the creation (Tamtheel)." [295]

Imaam Abul-Hasan al-Kurjee, one of the Shaafi'ee scholars of the fifth century said, "The Shaafi'ee Imaams have not ceased disdaining and detesting that they should he ascribed to al-Ash'aree and they disassociate themselves from that which al-Ash'aree built his madhhab upon, and they forbid their companions and beloved ones from approaching it, as I have heard from a number of the shaikhs and Imaams." He then gave an example of the shaikh of the Shaafi'ees of his time, Imaam Aboo Haamid al-Isfaareenee, Who was known as 'Ash-Shaafi'ee the Third' saying, "The severity of the Shaikh against the people of theoretical knowledge is well known, to the point that he even made a distinction between the principles of the fiqh of ash-Shaafi'ee and the principles of al-Ash'aree, Notes upon times were added by Aboo Bakr ar-Raadhiqaanee and it is with me. He was followed in this by Shaikh Aboo Ishaaq ash-Sheeraazee in his two books, 'Al-Lumaa' and 'At-Tabsirah.' To the point that if a point of al-Ash'aree agreed with one saying amongst our companions he made distinction and said, "It is the saying of the Ash'ariyyah," and he did not include them amongst the companions of ash-Shaafi'ee. They disdained and

[295] See Ijtimaa' ul-Juyooshil-Islaamiyyah, p. 62, for the belief of Ibn Suraij.

avoided them and their madhhab in the principles of fiqh not to mention with regard to the principles of the Religion." [296]

As is known the author of At-Tahaawiyyah and its explainer were both Hanafees, and at-Tahaawee was a contemporary of al-Asharee. He wrote his 'aqeedah to explain the 'aqeedah of Imaam Aboo Haneefah and his companions, and it is very like what is found in Fiqh al-Akbar from him. They report from the Imaam that he clearly states the Kufr (disbelief) of one who says that Allaah, the Most Perfect and Exalted, is not upon the 'Arsh (throne) or remains silent about it. Also his student Aboo Yoosuf declares Bishr al-Maareesee to be a Kaafir, and as is well known the Ash'a'riyyah deny Allaah's ascension and deny that He, the Most High, is above the Throne, and it is also well known that their principles were taken from Bishr al-Maareesee. [297]

The position of the Hanbalees with regard to the Ash'ariyyah is more famous than to need mention. So (ever) since Imaam Ahmad declared 'Ibn Kullaab' to be an innovator and ordered him to be ostracized, and he was the true founder of the Ash'aree madhhab, the Hanbalees have not ceased to be involved in a long battle with them. Even to the time of the state of Nizaamnul-Mulk in which they behaved presumptuously, and after it the Hanbalees rejected every speaker who mixed anything from the madhhab of the Ash'ariyyah into his speeches. Ibnul-Qushairi was one of those who experienced this, and because their madhhab had become so widespread, and due to the agreement of the scholars of the state, especially the Hanbalees that he should be opposed, so the Khaleefah al-Qaadir sent out Al-I'tiqaad al-Qaadiree which

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[296] At-Tis'eeniyyah, pp. 238-239, and see Sharhul-Asfahaaniyyal-t, 5/31, from the Fataawa al-Kubraa itself. See also Ijtimaa 'ul-Juyooshil-Islaamiyyah and Mukhtasarul-Uloom for his belief and also Tabaqnatush-Shaafiyyah for his biography.

[297] See what is mentioned in Siyar A'laamin-Nubulaa in the biography of Bishr, 10/200-201 and Al-Hamawiyyah pp. 14-15.

clarified the ‘aqeedah which was binding upon the Ummah in the year 433H. [298]

And Shaikhul-Islaam Ibn Taymiyyah quotes that when ‘Abdul-Qadir Jeelaanee was asked, “Has there ever been one who was a Walee of Allaah who was upon other than the ‘aqeedah of Ahmad ibn Hanbal?” He replied,

“That has not occurred and will never occur.” [299]

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[298] See Al-Muntazam of Ibnul-Jawzee, events of the year 433, 469 and 475H, vols. 8 and 9.

[299] Al-Istiqaamah, pp. 85-86

GLOSSARY

Aayah (pl. Aayaat): A verse of the Qur'aan composed of a number of words ti-mat occur together.

Ahlul-Bid'ah: The People of Innovation, those people who introduce matters, whether, beliefs, actions or principles into the religion which do not belong to it and which the Messenger (sallallahu alaihe wa-sallam) and his Companions were not upon.

Ahlul-Kalaam: The People of Theological Rhetoric, those who resort to philosophical reasoning and rationale in understanding the texts of the Book and the Sunnah.

Ahlus-Sunnah wal..Jamaa'ah: Those who hold fast to that which the Prophet (sallallahu alaihe wa-sallam) and his Companions were upon with regards to 'aqeedah (belief), manhaj (methodology) and all other matters of religion and who hold onto to this way, not abandoning it for the way of the innovated and misguided sects, such as the Khawaarij, the Mu'tazilah, the Ash'ariyyah, the Sooftyyah and their likes.

Allaamah: A title given to someone who is distinguished in his learning and knowledge of the religion.

'Aqeedah: The principles and specific details of belief that one holds in his heart.

Ashaabul-Hadeeth: The People of Hadeeth, this is a description of whoever submits to the Prophetic Narrations in accepting and deriving his belief, as opposed to Ahlul-Kalaam and Ahlul-Bid'ah who rely upon other than them.

Athar (pl. Aathaar): Literally, a remnant or trace. It means a narration from the Prophet (sallallahu alaihe wa-sallam) or from the Companions, the Taabi'een or those after them.

Bid'ah: An innovation, something having no precedence from the Prophetic Sunnah.

Dalaalah: Misguidance.

Dhaahir: Apparent, manifest.

Eemaan: The correct Islamic belief, which comprises firm belief in the heart, profession by the tongue and the actions of the limbs. It can also increase and decrease.

Faqeeh: Someone who has good understanding of the religion, of the texts of the Book and the Sunnah and who can derive rulings from them.

Fiqh: The understanding and application of the Sharee'ah as derived from the Qur'aan and the Sunnah.

Haafidh: A preserver of the Qur'aan and Hadeeth.

Hadeeth (pl. Ahaadeeth): A narration containing the sayings of the Messenger of Allah (sallallahu alaihe wa-sallam), his actions or any descriptions of him.

Hasan: In the science of hadeeth, a good and acceptable hadeeth

Haqeeqah: Real, in reality (as opposed to metaphorically).

Ilmul-Hadeeth: The science of Hadeth which is involved with separating the correct and true ahaadeeth from the weak and fabricated ones.

Ijmaa': Consensus, the agreement of the Companions of the Messenger (sallallahu alaihe wa-sallam) upon an issue or the agreement of the Scholars of Ahlus-Sunnah wal-Jamaa 'au upon an issue

Imaam: One who leads in prayer, in terms of knowledge or fiqh. Also a leader of a state.

Jamaa'ah: A body of Muslims which is united with and in its adherence to the truth, which is what the Companions were upon and those following them upon that.

Kaafir: A disbeliever.

Khaleefah (pl. Khulafaa): The leader of the Muslim Ummah

Khilaafah: The Muslim State which is based upon the beliefs, actions and methodology of the Messenger (sallallahu alaihe wa-sallam) and His Companions.

Khutbah: A sermon (i.e., the khutbah of Jumu'ah).

Kufr: Disbelief.

Madhhab (pl. Madhaahib): A way or a school of thought.

Majaaz: Allegorical or metaphorical.

Manhaj: Methodology, the methodology of a Muslim in the derivation, understanding and application of his religion.

Mu'min: A believer.

Muhaddith: Someone well versed in the science of hadeeth and all its branches and who is able to separate the correct from the false ahaadeeth.

Mushaf: The printed Qur'aan.

Mushrik: A pagan, polytheist, one who associates partners with Allaah, in either his beliefs or his actions

Mutawaatir: A hadeeth. reported by a large number of narrators at every stage of its transmission, so that it is impossible for it to have been invented. Scholars differ about the minimum number of narrators needed to constitute a mutawaatir hadeeth.

Muwahhid (p1. Muwahhidoon): One who holds the correct belief in Allaah and His Names and Attributes, who worships Him alone, with everything that the correct meaning of worship requires, and does not associate partners with Him in any form or fashion and who dies upon that state.

Nifaaq: Hypocrisy

Qadaa: Allah's ordainment of everything in creation.

Qadar: Allaah's Pre-decree and pre-estimation of the creation.

Qiblah: The direction one faces during Prayer (i.e., towards Makkah)

Saheeh: Authentic, a hadeeth fulfilling all the conditions of authenticity

Salaam: The greetings that a Muslim gives to another, Assalaamu alaikum' may Allaah protect you and keep you safe.

Salaf (Salafu-Saalih): Predecessors (the Pious Predecessors), the early Muslims, those of the first three generations specifically (i.e., the Companions, the Successors and their successors) and those who are upon their way in belief and methodology, generally.

Shirk: Associating partners with Allaah.

Sunnah: In the broadest sense the entire religion, which the Prophet (sallallahu alaihe wa-sallam) came with. Namely, all matters of belief, rulings, manners and actions, which were

conveyed by the Companions. It also includes those matters which the Prophet (sallallahu alaihe wa-sallam) established by his sayings, actions and his approval.

Ta'teel: The act of denying any of Allaah's Attributes.

Ta'weel: To give a figurative explanation of any of Allaah's Attributes, such as to say that Allah's Hand means 'power' or blessing or that His Anger means to intend to punish' or to say that His Throne really means His sovereignty and other similar things.

Taabi'ee (pl. Taabi'een): The Successors, that is the successors of the Companions, the next generation after the Companions.

Tahreef: To distort the meaning of Allah's Attributes or any of the texts of the Book and the Sunnah such as to say the Allah's Mercy means 'the desire to confer a favour upon someone or to say that 'Istawa' (to ascend) really means 'Istawla' (to conquer, dominate).

Tahreef: To enquire into exactly how Allaah's Attributes are such as to say, 'How is Allaah's Hand?' or Exactly how does Allah ascend the Throne?' etc.

Takbeer: 'Allahu-Akbar' (Allaah is greater).

Taqiyah: Deception

Tasdeeq: To affirm something is true and correct.

Tashbeeh: To claim that Allaah's Attributes resemble the Attributes of the creation such as to say 'Allah's Hand is like our hands' etc.

Tawheed: The Unity and Uniqueness of Allah with respect to His creation, Sovereignty, and control of the creation; His Names and Attributes; and in His right to be worshipped alone.

Ummah: The Muslim Nation.